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Preparing for Citizenship

An Illustrated Article Showing How an Illinois School Is Helping Neglected and Dependent Boys to Become Good Men, by V. P. Randall

The Freedom of Spiritual Religion

A Great Sermon Illuminatingly Setting Forth the Essentially Free Character of the Religion of the Spirit, by Prof. Walter Rauschenbusch

The Laymen's Movement

The Statesmenlike Constructive Plans to Be Followed in the Comprehensive Campaign of Next Year, by J. Campbell White

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The New Education and Care of the Body

Is not Physical Well-being too Much Neglected?

This is the season of Commencement exercises. All the country is interested in the emergence from the school room of a host of children and young people, who for several weeks to come will betake themselves to nature, recreation and rest, in such degree as their circumstances shall permit. But particularly is the community interested in the gatherings that mark the graduation of boys and girls from the High Schools of numberless cities and towns throughout the land.

It is natural that an interest so wide-spread as that of education should engage for a little time at least, each year, the serious regard of all citizens as to the character of the instruction that is given in these institutions of public training. No generation has been more definitely engaged in the revival of its standards of instruction than our own. The system of education that prevailed a half century ago is seen to be utterly inadequate. It was limited in its scope, pedantic in its method, and lacking in social interest in its content. Today education is particularly marked by emphasis on the elements of human interest and welfare to which attention has been drawn.

This shows itself in the larger place given to history and the social and economic sciences. The older disciplines of logic, the classics, and mathematics have either yielded to or have made room for the study of present conditions, the world in which we live as revealed by scientific observation, the character of the plant and animal environment in which man has his place, the nature of the social organism of which he is a part, and the structure and activities of his own mental life.

But further than this the desire for practical education has carried us. In most well-equipped High Schools considerable attention is being given to such practice studies as have a bearing on the daily work of men and women in domestic and industrial life. The girls are being trained in domestic science, and the boys in manual training to a degree that would have been undreamed of a generation ago.

This is not purely a utilitarian program. To be sure there are those in the community who believe that education should be limited to the disciplines which bear directly upon the bread-and-butter equipment of the individual. There are parents so misguided as to believe that the schools are only useful as they provide ability in money-making. This sordid and unsocial view needs rebuke and correction. There is no heresy more deadly and debasing than that which tends to commercialize the wholesome and inspiring work of education.

But one of the most interesting developments of public instruction in our generation is the attention given to the physical welfare of the pupils in the schools. This is a return to the classic past. The Greeks were perhaps the keenest lovers of mental skill, and in their day intellectual dexterity reached its highest point. But they gave constant and enthusiastic attention to the care and training of the body. Plato is said to have derived his popular name from the breadth of his chest. Socrates boxed daily in the gymnasium, Phidias and Aristophanes were both famed as wrestlers and hurlers of the discus. The symmetry and soundness of the body were considered as important as the training of the mind.

The mediæval ages changed all this under the spell of monasticism. The body was believed to be unworthy of any bestowment save that of the most necessary food and clothing. The saint and the scholar most esteemed in those ages were the men who mortified the flesh to the limit of austerity, and rigorously repressed the natural vigor of physical life under the impression that it was inconsistent with piety or learning.

We are returning happily to the earlier and better ideal. Physical exercise is now regarded as one of the essentials of a sound education.

Athletics, restrained and supervised, are replacing the old barbarisms so often practiced by student groups as apparently the only method of relaxation from the duties of the class room. The healthy animal spirits which once found vent in the mutilation of school property and the playing of grotesque pranks upon inoffensive citizens, now finds expression in the skill of the ball field or the endurance of the race.

Nor must it be forgotten that even where these athletic exercises are limited, so far as their public interest is concerned, to students specially trained as members of the athletic teams, the influence of the system is widespread and wholesome throughout the student body. The self-denial, abstemiousness, regular hours, obedience, and clean living which are necessitated by any competent athletic program cannot fail to have a wholesome moral influence upon the entire group concerned in the results achieved, and in most institutions a fair amount of physical work is demanded of all the students.

But the public school is going much further than this in its insistence on a sound body as the right of every child. The home conditions in which many children live are unsanitary and unwholesome. Many families, particularly among the recently arrived foreign groups in our cities, seem entirely unaware of the values of various food products or of any competent methods of cooking and preparation. We have often commented upon the tendency to intemperance among men whose wives are ignorant of these essentials of household work, and whose marketing is as injudicious and wasteful as the cooking is inadequate. But we have not given sufficient attention to the effect of such household economics upon the physical life of the children.

Many of these are ill-nourished, not so much because of a lack in quantity as of improper qualities in the food. To this must be added those scarcely conceivable delinquencies of personal cleanliness which prevail in too many families whose children are attendant upon the public school. Few children take naturally to the bath without strong parental urging. And where this latter is lacking, the condition of the bodies of such children as make up no inconsiderable proportion of the school life in some sections of our cities, must be left to the imagination.

There is the still more crying evil of neglect regarding the physical infirmities of young children. Many of them are mouth-breathers, because of the obstruction of adenoids or other growths in the nasal passages. Such children can of course never be healthy, because they are constantly breathing through the unprotected passages of the mouth and throat the germs which produce numberless evils. Neglected teeth are another prolific cause of impaired vitality. The decaying process works ravages in the health of the child who constantly inhales impure air. Teachers and parents may well be aroused to the dangers which childhood encounters from the neglect of these elementary laws of life.

But what most seriously disturbs those who know the facts is the intimate relation between physical health and morals in the life of children. How much of the stupidity, nervousness, irritability, worry, impertinence, pugnacity, and incorrigibility of certain children who are the problems of the home and the school is really due to neglected physical conditions? Not infrequently the dullness or nervousness of children is the direct result of imperfect sight or hearing, or of some other easily remedied defect.

Our Christian civilization will never reach its best estate until we are as truly concerned for the physical welfare of all the children who are in any sense related to our communities as we are for their intellectual and moral improvement.

Winning Power Through Faith

"We have but Faith: we cannot know;
For knowledge is of things we see."

The spirit that denies gathers no strength. What is often called denial, however, may be a deeper affirmation. The first Christians in Rome were called atheists because they rejected the popular religion. Martin Luther had greater faith than his opponents, who thought he was casting aside the fundamental truths of Christianity. Abraham Lincoln was a truer believer than the preachers of his day, who thought slavery was a divine institution, and that he was disregarding the plain teachings of the Bible when he taught that the black man had a right to the fruits of his own toil. Jeremiah, whom ignorance has named the weeping prophet, had a faith that outweighed that of all his enemies. He knew that the religious and social order of Judah was breaking up and he believed that a new order would arise in which the superstitions of the old would be discarded. His enemies had no place for God outside their little system.

The growing man believes in himself. He is not conceited. He does not think that wisdom was born with him or that it will die with him. He is reverent and courteous. But he believes too much in himself to turn over his thinking to other men. What he does has the approval of his own judgment. He accepts the responsibility for his mistakes. The bad habit that tries to hold him in subjection meets the bold defiance of a man who asserts his right to be free. Men without faith weakly submit to the domination of bad habits. They do not believe they were made for any high destiny. The man of faith confesses his sin. He feels that he was not true to himself when he yielded to himself when he yielded to appetite or allowed the pressure of common opinion to influence his conduct contrary to his better judgment. His confession of sin is an announcement of his determination to live a strong, unselfish life. It is an indication of strength.

The strong man believes in other men. The child grows in strength of character when it believes in its good mother. The young man believes in other young men and in young women. If he does not, his usefulness ends before it begins. The cynical young woman probably thinks she is a superior being; in reality she counts for nothing. She may be able to cool the ardor of some who are trying to do honest work and she can cause distress to her acquaintances; in other directions she has no power. By the time a man reaches middle life his faith in men has been severely tested. If he has tried to be honest and fair in his dealings, he has found that others take advantage of his confidence in them to get possession of what they are not entitled to have. Men to whom he has spoken what none but friends should have given his secrets to the world. There comes to him the temptation to pronounce all men liars and thieves. But if he does lose faith in men, he becomes weak and contemptible. He will still believe that men prove truth and righteousness if he has insight. The faith that has been tested makes him a man of might.

The deepest faith is that which has God for its object. We cannot separate faith in ourselves and in other men from faith in God. What we are is fixed by the source from which we came. What is the source? Is it evil? Is it benevolent? Has the universe as a whole any meaning? Or have things tumbled together by chance? Is goodness an illusion or is it the supreme reality? Men cannot grow strong unless they feel that they are fighting for something that is real. They are willing to endure physical pain and mental anguish if thereby something of permanent value is gained. But they do not like the idea of suffering in a world that will at last mock their passion for truth and goodness. Abraham believed God, and he became the founder of a great race. The prophets believed in God, and they gave the world a conscience. Paul believed in God, and he laid the foundations of a universal church. Our barbarian ancestors were civilized by men of faith who went to them with the gospel of Christ. The political life of America needs men of faith in God, who will drive out of office and into the penitentiary bribe-givers and bribe-takers. The church needs men of faith. Its achievements are limited because its members do not believe. They have not the strength to force the truth upon the heart and conscience of the world. This strength comes from faith, and in turn increases faith.

Midweek Service, June 8.

The Disciples of Christ, in their efforts to answer as fully as possible the needs of the communities in which they are located, are wisely undertaking the erection and equipment of hospitals, asylums and orphan homes wherever they are able to accomplish this good plan. In Kansas City, for example, an effort is well under way to erect a hospital under the auspices of the Christian Church. This will help more than any other feature in our church life to interpret the spirit and ideals of our Brotherhood to a community keenly sensitive to social betterment. In Chicago the Disciples have never undertaken any work so ambitious as this. Their numbers are comparatively small and their wealth correspondingly limited. It has frequently been suggested that as the Baptists are planning to erect a new hospital, the Disciples might well join with them in a work which is the common task of our faith. Nothing would tend to unite these, or any other Christian bodies more rapidly or securely than such co-operation in such a common and needed enterprise. The Baptists are in great need of a new building to replace the old hospital which has become undesirable in these days of developing surgery and precise sanitary regulations. Why should not the Disciples assist in the building of the hospital, which is as much their own need as that of the Baptists, and which neither body can as competently provide as the two united?

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The Church Extension Fund has enjoyed an unusually prosperous year. During May and June annuities have been received including \$10,000 from a friend in the East, \$1,300 from a friend in Florida, and \$200 from a sister in Illinois. 279 gifts have now been made to the Board on the annuity plan, and the annuity fund now amounts to \$279,316. Great numbers of churches have been built by the Disciples during the past year, and appeals have come to the Board at an average rate of 23 a month. The receipts are \$59,000 for the first eight months. Especially interesting has been the gain of three new name loan funds. The first was given by the president of the Board, Fletcher Cowherd of Kansas City, in memory of his brother, Walter Cowherd; the second by R. A. Long in memory of his mother, Margaret A. Long, and the third by M. H. Shelton. These three funds of \$5,000 each, make a total of 31 name funds devoted to the work of church extension. Such gifts are an incentive to greater liberality and more ambitious enterprises among our churches, and they are notable proof of the broadening influence of church extension as a business-like and successful missionary work.

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Mr. and Mrs. Charles Clayton Morrison sailed on the Dominion Steamer for England on Saturday last. They will be gone until about the middle of August, attending the World's Missionary Congress in Edinburgh, and the conference on Christian Union to be held in London under the auspices of the Disciples a little later, and visiting various parts of Great Britain and the continent. Mr. Morrison will send regular letters dealing with the important events which have taken him abroad. Our readers will watch for his messages with the keenest interest, for they have learned to regard him as one of our most incisive and inspiring writers. The weeks of journey abroad, in spite of the labors attendant upon them, will be in a measure a rest from the arduous and exacting duties required of him as editor of the Christian Century during the past year. The Century family will wish him and Mrs. Morrison a pleasant journey and a safe return.

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The convocation exercises at the University of Chicago are made notable this year by the laying of the corner stone of the William Rainey Harper Memorial Library, which is to be the most commanding feature of the University Quadrangles. In connection with this gathering a memorial tablet to Alice Freeman Palmer will be unveiled at the Tower Building. Dr. F. W. Gunsaulus will deliver the Convocation address on Tuesday, June 14.

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We have received from President E. V. Zollars of Oklahoma Christian University, the preliminary announcement of an educational congress of the Disciples to be called some time during the coming summer to discuss matters pertaining to our educational work. Such themes as ministerial supply, the securing of larger patronage for our schools, the matter of endowment, and other topics of interest will be discussed. It is thought that the gathering may be held in August. Such a meeting would be of value if a suitable attendance can be secured.

Social Survey

By Alva W. Taylor

The Sunday-School and Citizenship

The end of education has been asserted to be the development of an individual. But the development of an individual is mightily concerned with the development of a society. Religious education is especially concerned with the development of that society which Jesus termed the Kingdom of God.

Whatever religion may be subjectively, objectively it is a matter of relationship. Christianity is social, and the training for the christian life must be a social training or the life that is named christian may be a mockery of the true religion. The task is, therefore, to teach and train in relationship. The pupil grows up as one of many and his education is the growing of a citizen, not the mere preparation for citizenship. It is a growing of a citizen in the neighborhood, the nation, and in the Kingdom of God. Individual development without paramount social consideration breeds a selfishness that is social anarchy.

Socialization.

The process is social. It is the adaptation of one to the demands of his kind. It is to make individuals socially assimilable. The first step in morals is taken when the individual, with all his clamoring sense of self, gets a sense of his proportion in society. The main problems of our lives are social problems. They have to do with others, and are concrete realities. It will matter little about our theologies and philosophies if we do not get the sense of contact through them and find a better manner for adjusting ourselves to the whole of that society that is around us.

Education is a part of experience, not a mere fitting for experience. The child is not an abridged edition of the man, but the man in embryo. He is of smaller caliber, but is the same being. His religious education should begin with his problems as a social being, and form his motives and principles concretely. It should begin with his social contacts, fit him into his social environment, solve his immediate social problem and prepare him to meet the next thing that arises. Acquiring information is for the purpose of getting materials and direction for action. Character is the real end of acquirement, and his information should be usable information, or he learns to play fast and loose with facts and ideals that are not made real to him by actual use. True discipline does more than mold ideas—it gives direction to motives and fixes certain moral and mental habits as fundamental, and leaves the soul to work out its own salvation. The ethics of the social life have embryonic existence in the primary grades. The kindergarten is a socializing institution. The child's play interests are social, and give the line of least resistance for the development of the educational process. If we make his daily personal interests the touchstone for instruction, and he grows up as a member of society, he will be less liable to use his powers to prey upon society.

Jesus' Method.

Jesus used what has been termed the "case method" to impart religious and moral instruction, and it is the best pedagogy ever discovered for such purposes. He took the concrete problem as it arose, and solving it, fixed eternal principles, not as abstract theories or as ideals merely, but as matters of practice then and there. Nothing was out of relation to men and daily living with him. Even his exposition of kinship between himself and the Father was applied to his relation to men, and theirs to one another. There were no superimposed abstractions, but in all he taught there was concrete and correlated reality.

Great as is the need in the Sunday-school of teachers better informed in the Bible and the usual pedagogical methods, greater even is the need of teachers with a grasp of this simple, fundamental method of solving the problems of the child as they arise in the course of his development, and treating him as a growing member of society. First is the instilling of the sense of moral authority—the habit of thinking of things with God in them, the basis for all correct action, and the ultimate sanction of all morality. Then the conception of self as but one of many, and with no way of life but that of a cooperative being.

There is no escaping the utilitarian motive. Human experience dem-

onstrates that it is better to do unto others as you would have them do unto you. Teaching in religion must be rooted in practice and receive the sanction of usability. Then there can be no divorcement of religion and morals in life. A child may be taught all about music until he can recognize all the masters and enjoy the finest compositions, but he never becomes a musician without a practice of music as he learns its theory and use. To become a musician he begins as a player, and his development is not to become a player, but as a player. There is no attainment without expression.

Religion and Life.

Religion is a life, not a straight and narrow way for a life, nor a preparation for a life that is to be. Jesus came to "give life and to give it more abundantly." Restriction is contrary to interest and nature. Applications that are forced, lose their catch and hold qualities. Applications that natural interests seek, grip the soul and give direction to life. Sunday-school sermonizing is generally an imposition upon the child of half-baked ideas, a sort of sacred scolding, and an irritation to the abounding life within. Appeal to the abounding life within and stimulate lagging faculties with something to do and prune abnormal growths. The evil in the child is but misdirected energy, vitality growing all blade and no ear. Help him to begin to work out his salvation. Teach him Christ as one eminently human and humanely sympathetic. Let the idea of his divinity grow up with the growing appreciation of his humanity at work on a superhuman task. Teach the Bible historically, and above all do not instill into his mind the double rule of morals that would permit an Old Testament patriarch to do with God's approval something that would be immoral in our own age. Teach the Bible, but teach it as the means to an end, not as the very end itself. Teach him the moral sequences of all Biblical truth, but make it real by bringing the things taught over into his own problems as a moral factor in the world in which he lives. The hands must give an account of the heart. Work is the golden means of adjustment to the realities of religion. Put the pupil to an enactment of the precept. Clubs for the protection of animal life will teach him the sacredness of life and make him a citizen of peace. A class may become a civic club for hygienic work and be the making of citizens with public spirit. With parental co-operation charity work can be done. Concrete personal, community, and social problems can always be a sort of class laboratory in which to find the resolvents of religious principle. Young people especially, should study the problems of the time in the light of Christ and the prophets. The adult class can be organized about a study of the problems of the day from the Biblical standpoint when nothing else will hold them together. If our children come to youth with a conscious and habitual recognition of the rights of their fellows built up within them, together with the moral supremacy of Christ, there will be little doubt of the issue. Doctrine is a formulation of experience as wrought out. Do not impose a ready-made system of it on the child, but give him a fair chance to formulate his own system, or at least have a choice in regard to those he will adopt. To teach it first is to reverse the logical processes, bias the mind to a conclusion, and set the ways of thinking into grooves. Do the will, that you may know the doctrine.

A Crowned Soul

Any one that sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not enough happiness to go round, and the kind of which there is enough is not worth having. No one can ever be built up into a crowned soul by being favored with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of pain which will have something divine in it, and some thing you would not exchange for any so-called happiness under the sun.

We are going to be through with this life before very long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long. They will swing to behind some of us soon, but behind all of us before long. And then the important thing will not be what appointments we had, or what rank in the Conference, or anything of that sort; not what men thought of us, but what He thought of us, and whether we were built into His kingdom. And if, at the end of it all, we emerge from life's work and discipline crowned souls, at home anywhere in God's universe, life will be a success.—The late Borden P. Bowne.



Good Fathers in the Making

Helping Neglected and Dependent Boys to Become Dependable Men

THE SCHOOL AT GLENWOOD. BY V. P. RANDALL.

AMONG the many social problems that confront us, there is none that is more interesting, and certainly none that is of greater importance, than the so-called "boy problem," for if it is true that the boy is father of the man, it is also true that the boy problem is father to many other social questions concerning men.

In order to help any boy, the first thing that we must do is to rightly understand him. We must know why he desires to do certain things before we can aid him to overcome his desires to do them.



A BOSS CARPENTER.

Environment plays a larger part in the development of a boy than anything else, and in many cases as we see and deal with him we realize that he reflects his mental and physical home surroundings. Every influence of his young life helps to shape and mold his character, the few hours spent in school in securing what we commonly call an education being but a detail of that education which he is daily receiving in the larger school of experience.

The regulation tenement, with its foul air and overcrowding, its poverty, filth and misery, and its entire lack of any inspiring or uplifting influences, may be looked upon as a class-room where boys are learning certain lessons that mean much to them as individuals and also to society as a whole. Parents often add to the problem, and desertion, divorce, immorality, crime, and especially drunkenness, create abnormal and unwholesome home surroundings, which in turn give the boy a false concept of life, its responsibilities and its vital facts. On the other hand there are those conditions which are caused by accident, sickness and misfortune. Neither parent nor boy is responsible for these, yet they have their effect.

The cheap theaters, with their reproduction of crime, their display of vulgarity and their exciting influence, are always open to the boy, and at a price within his reach, while on the other hand, clean, wholesome recreation and amusement are almost impossible to secure. The cigarette habit, with its vitiating and demoralizing influence, plays a part in destroying young manhood, and later on the saloon, if it has not already blighted the boy's home, reaches out its hand and endeavors to lay hold on him.

The Dependent Boy.

Now, these conditions, along with others equally well known, tend to produce a distinct class of boys known as the dependent, that is, he is dependent upon society for something which he requires in order that he may become the sort of a man our country needs. This is not a difficult thing to supply, either, for in the majority of cases what he most needs is simply to be removed from his unwholesome, unnatural home influences, placed in new surroundings, given a new view of life, and started on the right road. Neglect this boy and in the majority of cases he becomes either the delinquent or the juvenile criminal who horrifies us with his crimes, or else he joins the army of ignorant, unskilled, jobless, helpless, and often vicious men of our cities. Help him until home conditions change, until a foster home is provided for him, or until he

becomes independent and able to make his own living or contribute to the support of his family, and society will have a valuable and profitable citizen.

The dependent boy constitutes a distinct phase of the boy problem, and in the Illinois Manual Training School Farm, commonly known as Glenwood, is found an answer that for twenty years has been proving its worth, not by attractive theories, but by positive results, and results are what the world of today demands.

This practical and resultful solution to the problem of the dependent boy is located on a 300-acre farm, twenty-four miles south of Chicago, and about one mile west of the village of Glenwood, from which place the school takes the name by which it is usually known.

Since its foundation, in 1887, Glenwood has trained, educated, encouraged and started toward better things, 6,000 boys, and today there are 350 boys here, this being the normal capacity of the school. Of this number 75 per cent has been committed by the courts of Cook and other counties. The remainder have been placed there by guardians or relatives who are unable properly to care and provide for them at home. None of these boys is delinquent, yet some of them, through their street training, have become what many people who lack patience and understanding call "bad boys," but Glenwood starts out with the assumption that the boy is in reality good, and that any evil which is apparent is but the reflection of unnatural influences which formerly surrounded him.

Where the Glenwood Boys Live.

Acting on this assumption the boy is first given clean, wholesome surroundings. The detached cottage plan is employed, the boys being housed in eleven two-story and basement brick cottages. Every effort is made to have them as homelike as possible, and they are equipped with steam heat, electric lights, hot and cold water and bathrooms. The institutional atmosphere, so common in places of this sort, is lacking. The cottages surrounded by trees, shrubbery, and flowers are not all of one type, but differ in architecture. Many of these are memorial buildings, named after those in whose memory they have been erected. In Glenwood the emphasis is placed, not on the military training, the shops or the school-house, but on the home, and this is always the first consideration.

Each cottage is presided over by a competent matron, or house mother, who is selected because of her especial fitness for the po-



THE HOUSE MOTHER.

sition, and that is more than one can say of many of the boys' own mothers, and a visit to these homes reveals much that is interesting. The individuality of the boy is never at any time lost sight of. Each boy has his own private towel. In the basement are the shoe-boxes, small lockers in which the boys keep shoes, toys, games, and a collection of strange and curious things which

every youngster loves to gather. Going into the cottage the boys enter through the basement and stopping at their box, exchange their shoes for house-slippers before going upstairs.

On the first floor is the matron's apartment, the locker room where uniforms for dress parade and "Sunday clothes" are kept, and the large comfortable reading-room with its open fire-place, its shelves filled with library games and good boys' books, and its small tables accommodating from four to six boys each. Copies of good pictures adorn the walls. The dormitories are upstairs, and instead of there being one large room, there are several small ones, each one having in it from five to seven single beds (not cots) with white pillow cases and sheets and a white spread.



THE HUMAN QUESTION MARK—WHAT WILL BECOME OF THE BOYS?

Each cottage has its own flower garden. These help to beautify the grounds, and the boys take a great deal of pride in them. The cottages are not merely houses where a number of boys stay and sleep and read, but they are homes where a family of big and little brothers, with the help and counsel of a good woman, is learning to live clean and wholesome lives, and it is on this foundation that Glenwood builds.

Through religious teaching, instructive lectures, clean entertainments and wholesome recreation the boys are taught to appreciate better things. Although the boys are neither wicked nor bad characters their lack of proper training makes it necessary for many of them to come under some form of discipline which will, without being severe, teach them habits of promptness, obedience, and respect for authority. There is not more than an hour of military drill and "setting up" exercise during the day, but this is enough to accomplish the desired end and also be of great physical benefit.

The members of each cottage constitute a military company, and many a "gang" hero with a spirit of leadership, directed into right channels, here becomes a capable and efficient captain or lieutenant. These cottage companies take a great deal of pride in their drill, and all look forward to June 14, which is anniversary day, when competitive drills are held, the judge being an army officer from Fort Sheridan.

Each boy as he enters Glenwood leaves behind him any unpleasant experiences of the past, and starts life anew with a future before him that is filled with glorious possibilities. A careful record is kept of each boy and he receives monthly credit marks from his matron, teachers, and instructors in cottage behavior, grammar-school work, manual-training work, military drill and general deportment. This makes it possible to watch the boys' progress, detect weak spots, and give to each boy, at least some measure of special help. All boys securing a general average of 85 per cent are placed on the "honor list" and wear a much-coveted "honor badge."

Prevention, Correction and Uplift.

The preventive and corrective methods here employed are different from those most commonly used. In the first place, an effort is made to show the boy that it is easier in the long run to do right than it is to do wrong, and also that it really pays to do right. Punishment consists in loss of privileges. Insolence brings enforced silence. The quarrelsome boy who does not act in a gentlemanly manner in the cottage parlor stands in the hall and cannot play with, or speak to his mates, and the disobedient boy is deprived of his hour in the ball field, or is not allowed to attend entertainments. Corporal punishment is not permitted.

Each boy spends one-half of his school day in the grammar-school, and the other half in manual-training work of some sort,

with the exception of a few of the smaller boys who spend the full day in grade work, and a few of the boys who have been graduated from the grammar-school and who spend the entire day in the shops.

In the grammar-school eight grades are taught by competent teachers holding county certificates. The work is especially adapted to the particular needs of the individual boy.

There is no prolonged summer vacation but occasional vacation days are scattered throughout the season, and this, together with the added zest given by regular manual-training work, enables the boy whose schooling has been neglected to make up for lack of early opportunities. Upon graduation from the eighth grade boys are eligible for admission to the Chicago high schools. Under manual-training there are several departments: machine, forge, cabinet and wood-working, printing, shoemaking, laundry, and bakery. Each department is well equipped with the best modern tools and machinery, and here all boys not detailed to the farm spend half of their school time. The instructors are not only skilled mechanics, and capable teachers, but are also men of good moral character.

The work is practical. Under direction of the instructors all repairs in machinery, iron work, carpentry, plumbing, and steam fitting are made by the boys, and so while they are getting an insight into useful trades, they are cutting down the running expenses of the school. All kitchen, dining-room, and cottage work is done by the boys, under direction of the chef, housekeepers and matrons. All laundry work and school printing is done by the boys. Boys are also trained to fill responsible positions by going to Chicago as city office boy, by acting as mail orderly, and performing clerical work.

Of the 300-acre farm, 100 acres are devoted principally to the raising of vegetables for the table and fodder for the horses and cattle. Under the direction of a trained farmer and a gardener, the farm is worked by a number of boys who do their half-day's work here. Many boys who have worked on the farm find good foster homes with farmers or go to agricultural college after leaving here.

In round numbers the annual cost, including salaries, repairs and clothing (exclusive of new buildings), is \$70,000, or \$200 per year for each one of the 350 boys. (In state and city institutions where boys are cared for, the per capita cost is from \$260 to \$350 per year.) The sources of income are as follows: Paid by Cook and other counties for boys committed by the courts, \$28,000; paid by parents and guardians toward the support of their boys, \$10,000; interest and endowments, \$6,000; remainder to be raised by subscription, \$26,000.

There is an old saying that if you give a dog a bad name he will live up to it. At Glenwood it reads differently. "Give a boy a good name and he will live up to it." It sounds theoretical, but it is not, it is practical, and the results secured go to prove it. The aim of Glenwood is to make the dependent boy independent, and it accomplishes this both directly and indirectly in various ways. Some boys are cared for, disciplined and educated, until disturbed home conditions have been readjusted. Good foster homes are provided for some where they remain under the supervision of the school until they are eighteen years of age. Others receive a good grammar-school education and are instructed in some trade until they are old enough and sufficiently skilled to go out for themselves or to return to their families well equipped to help bear the home burden.

For over twenty years boys who would otherwise have grown to manhood poorly equipped, both mentally and physically, to fight life's battles, have been sent out into the world after from one to five years at Glenwood, clean in speech and habits, skilled and capable, possessing a knowledge of the value of right thinking and right living, a respect for law and order, and a determination to fight fair while making the most of every legitimate opportunity. The number thus saved to usefulness, the homes thus held together, and the contribution thus made to American citizenship cannot be expressed in mere figures.



THE ADMINISTRATION BUILDING AT GLENWOOD.

The Freedom of Spiritual Religion

An Illuminating Sermon Preached Before the Northern Baptist Convention in Chicago

BY WALTER RAUSCHENBUSCH.

EDITORS' NOTE: There was much of interest to the Disciples of Christ in the recent remarkable convention of Northern Baptists held in Chicago. The complete accomplishment of their plan for unifying their missionary and benevolent societies under the control of a representative convention of the Baptist churches of the North, opens the way for the Disciples, who face an almost identical problem, to solve it in much the same way. But more significant than any achievement in the improvement of ecclesiastical machinery were the great utterances of these representatives of the Baptist faith. The note sounded by Professor Rauschenbusch in the convention sermon, delivered at the Sunday morning session is typical. Professor Rauschenbusch, as our readers know, is the author of "Christianity and the Social Crisis," a book than which no more illuminating and influential has appeared in recent seasons. His interpretation of Baptists as a free people was responded to by the great congregation with fervent approval. Delivered to the representatives of the Baptist denomination who were enjoying the hospitality of the University of Chicago in Bartlett Gymnasium, it proved to be one of the many influences of that week which completely melted down the prejudice and suspicion through which many delegates had been previously regarding that institution. The careful reading of this sermon should strengthen the *entente cordiale* between the great Baptist brotherhood and the Disciples of Christ.

Text: "Now the Lord is the Spirit; and where the spirit of the Lord is, there is liberty."

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." II Corinthians 3:17-18.

This chapter is an incisive comparison between Judaism and Christianity. Paul stood at the transition from the old to the new religion. That change was the great achievement in the progress of his own soul. The great practical task of his life was to free Christianity from the trammels of Judaism and to send it out on its world-wide mission in obedience to its own inherent spirit. Like Luther he had lived in the old and the new religion. From childhood his mind had been formed under the stern mastery of the Jewish law. Then he had passed out into the new atmosphere of Christianity, and the experience of that change had been photographed on his memory with all the concreteness and vividness of a great tragic catastrophe. In this chapter he condenses some of his fundamental judgment on the old and new religion in striking religious expressions.

The Limitations and Glories of Judaism.

First, in regard to Judaism. He recognized both its limitations and its glories. It was in its nature a transitory stage in the religious education of the race. The purpose of the law was chiefly condemnatory. It was to train the consciousness of sin and demonstrate human helplessness. Yet it had moral and religious power and splendor. The glory which shone from the face of Moses when he brought the law down from Sinai was to Paul typical of the glory which enveloped Judaism. He was more just to the religion from which he emerged than the leaders of the Reformation, who often viewed the Roman Church as an anti-Christian and diabolical power; more just, too, than we often are in our judgments on heathen religions. To use a modern formula, he regarded Judaism as a necessary step in the evolution of the religious consciousness of the race. The Jews stoned his body; his Jewish Christian brethren often stoned his soul; yet he held fast his love and veneration for the great history and nobility of the mother religion. This may be our first lesson. Our life, if it grows at all, has to outgrow many things. We have outgrown the moral maxims and the educational methods of our childhood, our youthful admirations in literature, and some of our theological theories, and even of our religious experiences. But we shall never part from anything wisely unless we love it in the parting, and unless we take with us into the new life whatever was vital and good in the old.

One of the fundamental defects of Jewish life as Paul knew it, was the lack of open vision. The veil with which Moses had to darken the radiance of his face seemed to Paul a permanent characteristic of the old religion. He saw that veil lying unlifted over the Old Testament, whenever it was read and expounded in the countless synagogues on every Sabbath. He saw it lying across the minds of the men with whom he talked. Here is the pathetic judgment of one of the most brilliant disciples of Jewish theology on its methods and results. Jesus had passed similar judgments. The rabbis, he said, had the key of knowledge, but they used it not to unlock the door but to keep it locked. They were blind leaders of the blind. In their anxiety to enforce every jot of the law, they were frustrating its very spirit and essence.

What more terrible judgment can be leveled against any institution than this: that it undoes what it is set to do? If a system of national economy makes living dear instead of cheap and keeps ten million people underfed in the midst of wealth; if schools render pupils incapable of mental concentration and indifferent

to intellectual ideals; if the state, instead of being the great protector of the weak, becomes an organ of oppression; if the law, instead of getting justice done, frustrates justice, and fortifies inherited injustice; and if religion, instead of revealing God, obscures his will and love and keeps men from a clear experience of their heavenly Father;—what greater condemnation is there? Yet that is the indictment brought by both Jesus and Paul against the religious system in which they were trained.

That, too, is the indictment brought by many of the noblest religious minds of all past centuries against systematized religion. It becomes the letter that kills. It does not merely lack the power to give life. It kills. It slays. It paralyzes religious insight. Has not the church for generation after generation assiduously bound the veil around the eyes of men? This should be our second lesson. It should be our heart-searching query if our theological and religious methods and institutions have to any degree slipped into this original sin of the great religious systems of the past, so that they veil the religious vision and become obscurers instead of revealers of God.

The Moral Obliquity of Some Teachers of Judaism.

In close connection with this, Paul finds that a further characteristic of contemporary Judaism was the frequent moral obliquity of its teachers. That fact had been brought home to him by his own controversies with them. This is really the starting point of this whole train of thought, and with Paul's usual severe logical consistency he returns to it at the end. (Chapter 4:1-2). The authority of the law hemmed men in at every step in their intellectual processes. This point and that point were fixed by the law or by Jewish theology and no man must trespass. Under such conditions no free stride was possible. Only a free mind can move in straight lines. A mind that is constantly "under the law" and bidden back by external authorities is in danger of becoming both timid and tortuous. It may still manage to get some exercise by subtlety of dialectics, but it must lack incisiveness of method. Paul never dreamed that Christianity would soon build up a new law by the creeds of councils, by papal definitions, by the authority of the church fathers, and by the scholastic doctors. He surely did not dream that he himself would be compelled to furnish the chief material for it and that his "sword of the spirit" would be beaten into chains and rivets for the spiritual life of later generations.

The moral results of such a system can best be studied today in the workings of Roman Catholic theology. The Jesuit order has had all the equipment for the most brilliant, intellectual work and it has done remarkable work within its limits, but no Jesuit has ever been a pathfinder for humanity in the higher realms of intellectual and religious progress. None but a free mind can be a pioneer. Whenever I study Roman Catholic theological works, I am impressed with the fact that their methods of reasoning, and even their literary style, bear the impress of that lifelong hesitation and fear of authority, and they often give a glimpse into the temptation to disingenuousness to which men are exposed under such a system.

The Great Emancipation.

When we turn to Paul's judgments on the new religion there is a striking contrast. Here is nothing transitory but a splendid consummation of God's eternal purposes. Here the aim is not condemnation, but redemption.

But the change that is foremost in his mind here is the great emancipation which he had experienced. The veil was gone for him and he knew that it disappeared whenever any man turned to the Lord. He had an overwhelming sensation of spiritual freedom.

"Where the spirit of the Lord is, there is liberty." Christianity was to him almost synonymous with liberty. Now he was no longer under the law and its restraints, but under the Lord and his impulses. That external authority which had hedged him in and had left him perplexed and limp with spiritual fatigue and powerlessness, was now changed into an internal authority, which was persuasive, sweet, joyous, uplifting and ennobling. The law stood over against him, saying, "Thou shalt" and "Thou shalt not"; the Spirit was within him, saying, "I ought" and "I can." The symbol of the law was a fence forbidding approach, and the rabbis boasted of having built a fence to guard the fence. The symbol of the Spirit was wings to fly across all fences.

Wherever the religious insight is set free from outgrown authorities, it always breathes the outdoor air of God's world of truth with a joyful sense of enlargement, and then leaps with an inspired swiftness of vision to larger and truer conceptions of life and God. This is ever one of the truest tests of real religion, whether men have this sense of enlargement in entering into it and in living within it. For God is great, and his truth is large, and the power of growth in it is endless. If, on the other hand, a man in entering religion has the feeling that he is entering a close and stuffy room, where the soul has to fold its pinions and walk circumspectly lest it knock the knick-knacks from the mantle-piece and the tidies from the upholstered furniture—well, religion may have lived there long ago, but she has probably moved on elsewhere.

But mark that Paul loved this new freedom not because it gave him a chance for rationalistic self-assertion and left him free to do and think as he pleased, but because he found that it made his mental processes moral. He speaks of the "confidence" and "boldness" which he is now able to use. He is not like others who "deal craftily" and "twist the word of God," but he can lay down a plain declaration of the truth and leave it to commend itself to the moral insight of every man. He had become free and thereby honest.

Roger Williams, that inspired apostle of liberty, feared all coercion as the poison of true religion. The deadliest influence in all the persecutions by both Catholicism and Protestantism, was not that it killed a few hundred men who remained loyal to their conviction, but that it created widespread disingenuousness among the millions who consciously or half-consciously suppressed or altered their conviction. The most pitiable sacrifices were not the men who went to the stake, but the men who dodged the stake. All creed subscriptions and doctrinal tests have had that effect.

The Baptist Protest Against Religious Coercion.

I rejoice in the brave championship of liberty by our denomination. We have dared to believe in the safety of liberty even though it always seems perilous. Our protest against the union of church and state was a protest against coercion in religion, and thereby a protest against dishonesty in religion. We have never had an authoritative creed, but have sent men to the large freedom and diversity of the Bible, and there, too, we have vindicated for him the right of private interpretation.

But Paul felt in this new life of Christianity even more than freedom and sincerity for the religious intellect. He found there the power of spiritual transfiguration. It was when he could gaze with unveiled face into the glory of the Lord and contemplate his truth freely that he experienced the transforming power of God and found himself being assimilated into the same image, from glory to glory.

This is really the test whether a truth is a religious truth to you. If it stirs and shakes you, if it unsettles you with divine dissatisfaction and impels you with a longing for holiness and God, if it lifts you beyond the fear of men and gives you a taste of the joy and peace of eternity, then the miraculous power of real religion is at work in you. Religious truth always has a direct sanctifying effect. If it has not, it may be truth, but it has not yet become religious truth to you.

But this golden, glorious sunlight of truth into which Paul was now looking with unveiled face, was no abstract body of ideas, but a living person. Nor was it a beautiful memory of a man who had once been the incarnate goodness and love. It was a divine personal power who was living in him and groaning within him in his deeper, inarticulate prayer experiences. He was so absorbing the Paul-life into the Christ-life that at least at times Paul felt that it was no longer Paul who lived, but Christ in him.

What was the greatest thing about Paul? It was not that he formulated a doctrine of redemption by which Christianity could shed the narrowing obligation of Judaism and become a world-wide religion. It was not that he was the great missionary pioneer and the model of missionary enthusiasm for all times. No, it was that Paul had experienced the living God through the living Christ, and was transfigured by the light and power of that inner life. Paul had become that great miracle in human life, a religious personality. Whenever he rapturously tells about that new life within him, his words throb and quiver and break down under the weight and power of his experiences. A man who has received that tongue of fire, can reach over centuries to lay his hands upon some other man and communicate the same divine fire to him.

Why have I chosen these thoughts for this morning, brethren? We are here, not as at other sessions, for the transaction of practical business, but as Christian men, to quiet and strengthen our souls by contact with God, and by contemplation of some truth which can nourish our hearts. We are here also as Baptists in order to confirm one another in the great principles and convictions which God revealed to our fathers, and which he has committed to us as a sacred trust. This text is a text for Baptists. This doctrine of the freedom of spiritual religion is a doctrine peculiarly dear to us.

The Widening Religious Life.

I have chosen these thoughts because we are today in a new age of religious enlargement. The experiences of one transition of religion are like those of every other. Whenever men have worked out into the larger freedom of new truth, I notice that they fall back on Paul and find in him a spiritual leader who has fought the same fight before them. Every emancipation of spiritual Christianity has been a revival of Paul's thoughts.

Today our religious life is widening out on every hand. The great crisis of the first century was the widening of religion from the national boundaries of Israel to the vaster sweep of the entire Roman world. A large portion of Paul's doctrine was worked out under the stress of that practical missionary necessity. The great missionary enterprise of our own day, at home and abroad, has already deeply affected and ennobled our modern religious life, and it is destined to affect our Christian thought more than we now know. Let no man imagine that when we have a great church in China and India and Japan, the physiognomy of our total religious world will still be the same.

By all the practical necessities of our social conditions, and by the imperious summons of the spirit of Jesus in our hearts, we are today facing the task of reshaping our social institutions, so that it will become possible for a Christian man to live a Christian life within them, and so that the institutions of our society will at least approximately be a social expression of the spirit of justice and brotherhood created in our country by Christ. That new social purpose has at one sweep enlarged and transformed our whole conception of the Christian redemption, and has superseded every previous partial formula by the all-inclusive and revolutionary aim of the kingdom of God on earth.

The new intellectual life of our age, which has proved its own rights by the amazing scientific results of the last 150 years, has changed the intellectual surroundings of our religious world too. We must necessarily overhaul all the work done by previous generations with the scientific methods and materials which were then at their command. This involves a simplification and purification of Christianity by returning to the spirit and thought of Jesus. The more scientific our religious life becomes, the closer somehow does it come to Jesus.

The Early Baptist Radicals.

Thus we are in the very act of a great religious transition. The organization of our denomination began in the last great transitional age, in the Protestant Reformation. In that transition we Baptists were far to the front on the skirmish line. We were the radicals of the radicals. Of the three great reformers, Luther, Calvin, and Zwingli, Zwingli was the most radical, so that Luther and Melancthon were anxious to disavow him and brush him from their skirts. But in precisely the same way Zwingli was anxious to disavow the Anabaptists. The first great creed of the Lutheran Church, the Augsburg Confession, point by point, makes it clear that the Lutheran party would have nothing to do with the Anabaptists. The epoch-making theology of Calvinism, Calvin's "Institutes of the Christian Religion," was first written to prove to the King of France that the Protestants were good people and had nothing to do with such extremists as the Anabaptists. When the Baptist movement was in its cradle, nobody ever expected that baby to sit on the brakes of the chariot of progress. We were for a "reformation without tarrying," even if we had to leave the old church and break it up. We were against clericalism and against all hierarchies. We were for democracy and for the religious emancipation of the laity. We went as far as the most radical Calvinist in purging religion of superstition, and when he stopped, we went on. The others reformed the Lord's Supper and cleared it of the abuses which had grown up about it, but they feared to attempt the reformation of baptism for they knew that that would shake the foundation of all church life. The abolition of infant baptism meant not simply the modification of one church rite, but a revolutionary reconstruction of the very conception of the church.

That is the kind of movement which our fathers initiated. They paid for their undertaking with their blood, but the God of history has vindicated their daring. In the long, slow sweep of four centuries, often by devious and pathetic ways, the course of religious development for the Protestant world has been in the direction marked out by the swift rush of the radical parties of the Reformation. That course has been fastest and most decided where Christianity has been allowed to follow its own genius with least hindrances from the conservatism of the past. Its triumph has been most complete in our own country. Physical coercion to

compel religious uniformity is completely gone in our country. Moral coercion is swiftly disappearing. The right of private judgment in religious matters has become an axiom of American thought. Most of our denominations have accepted the principle of democracy for their church organization, and even those denominations which have imported from Europe a monarchical tradition, have been affected by democracy. Sacramentalism is almost gone; conscious spiritual experience is everywhere recognized as the great aim of religion. Thus the essential principles of Baptist life and thought are triumphant.

This victory is corroborated by the numerical progress of the various religious bodies in our country. The religions of authority, especially the Catholic, the Episcopalian, and the Lutheran, had entire European nations to draw upon for their personal resources and have spilled their immigrants on our shores by the million. But they have lost millions of those who came. Their numerical increase has been due to physical propagation and not to spiritual conquest. On the other hand, those religious bodies which originated in the Protestant revolution and which have based their life on the principle of freedom and spirituality, the Congregationalists, the Baptists, the Methodists, to some degree the Presbyterians, and the kindred denominations clustering around this group, had little immigration to draw upon in order to recruit their ranks, yet they have multiplied on the soil and the air of America. I can explain this fact only on the ground that they are more congenial in their spirit and conceptions to the modern and to the American conceptions of life, and that they have a greater inherent spiritual fitness and vitality.

This claim becomes still more striking if we measure the two groups of churches not by their numerical increase but by their spiritual influence on the total intellectual and moral life of America. The Catholic Church, for instance, has strong influence by its compact and powerful organization and institutions, but I fail to see that the general moral sentiment, the public opinion, or the literature of America are to any degree changed or formed by the spirit of Roman Catholicism. On the other hand, the Con-

gregationalists, though comparatively few in number, have ever exercised a most potent influence on the religious and moral climate of America. All this is an historical confirmation of the principles of free and spiritual religion laid down by Paul.

Catching Up and Slowing Up.

We Baptists today are not relatively as much in the van as we were in our historical beginnings; partly because others have caught up; partly because we have slowed up. It is impossible in the nature of things to keep a great denomination at the fervor of its beginnings. It is unfair to expect that the great mass shall ever take the high views held by a few inspired leaders. We must not get the impression that all the Christians of the first century were such prophets of liberty and spirituality as Paul. Probably many thought him a dangerous man. He was a free-lance, the first great Protestant.

But I think that our denomination has, on the whole, been faithful to the principle of freedom. There have always been men among us who have incarnated anew the spirit of liberty and have thereby made marked contributions to the life of our peoples. I will not mention men whom I have in mind in our own country. But I am sure that John Clifford and David Lloyd-George in England could never have done for their nation what they have accomplished if they had not been nourished on Baptist principles and had not concentrated in their own life the religious passion awakened by them.

By all our past we have an historical call to be at the front in the missionary enlargement of the kingdom of God; in the Christian reconstruction of social institutions in order to achieve freedom and justice for the people; in the adaptation of Christian thought to modern knowledge; in the return to the simplicity and purity of Christ's own gospel; and in the attainment of a more immediate, a more radiant, and a more transforming contact with God.

Brethren, where the Spirit of the Lord is, there is liberty. But let us all, with unveiled face beholding the glory of the Lord, be transformed into the same image, from glory to glory.

Laymen's Movement Next Year

The Immense Gains of This Year to Be Conserved and New Ground Taken

BY J. CAMPBELL WHITE.

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features,

1. Conservation of the interest already aroused.
2. Conventions in a limited number of large cities.
3. County conventions.

It is planned that each of the 75 cities where conventions were held this year, will be visited as early as practicable next fall, for a careful study with the local leaders of the best plans for deepening and extending the missionary spirit in all the churches. These will not be popular, public meetings, but in the nature of Leaders' Conferences. They will be open to all members of Men's Missionary Committees, including all pastors. Probably two afternoons and evenings will be spent at each center. At least one extra session will be held with the men at each center, who are qualified and willing to assist in holding County Conventions. It is easy to hold such conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special conferences for potential convention leaders, it is expected that the number of men competent to handle County Conventions successfully, will be increased very rapidly. A second method of conserving and extending the interest at the 75 main convention centers, will be an Anniversary Dinner, when the methods and results of the past year's work will be reviewed, and a policy of further work will be adopted. In addition to making a careful study of the amounts contributed by the various churches, next year's plans will include an equally careful study of the number of contributors.

Conventions in Cities.

The second main feature of next year's plans will be the holding of conventions in a limited number of large cities, which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give convention cities the help they really needed. While the whole plan of the National Campaign seemed to require crowding the conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolutely certain, the permanent influence of the convention in all the organized church life of the city. Invitations have already been received from many cities for conventions next winter. These will all be given careful consideration, and as many such invitations will be accepted as the Movement feels able to make thoroughly successful.

County Conventions.

The third feature of the policy next year is to hold County Conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these County Conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. And most of them cannot be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to push ahead with their arrangements for a convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no convention

should be attempted without the presence of at least one man who knows methods and is able to impart his knowledge to the convention. Inspiration is good, but without proper instruction in the methods of missionary education and finance, no great permanent work can be expected. This caution is vitally important.

These County Conventions will be held under the supervision of the secretaries of the Laymen's Missionary Movement, to be located at New York, Boston, Richmond, Va., Pittsburgh, Chicago, Kansas City and San Francisco, by the opening of the fall season. In the meantime all correspondence should be directed to the office, No. 1 Madison Ave., in New York. A special pamphlet dealing in detail with the County Co-operating Committee and its work has been prepared and may be secured, free of charge, by applying to headquarters.

The first monthly issue of Men and Missions will be the June number. It will be issued regularly hereafter except during July and August, the recognized vacation months. This periodical will be primarily a Correspondence School in Missionary Methods. It has a very distinct field and purpose. It is meant for men who have capacity for leadership. It will be indispensable to members of Co-operative Committees of the Laymen's Movement and invaluable to pastors and members of missionary committees in local churches. The subscription price is 50 cents a year, or in clubs of five or more, 40 cents each. This is to encourage all the members of Missionary committees to take advantage of this aid to missionary achievement.

The report of the National Missionary Congress is all in type, and will be off the press and ready for delivery, unless delayed, within thirty days of the close of the congress. Thousands of advance orders at \$1.00 each.

Our Readers' Opinions

Do We Want Union?

Editors Christian Century:—It is a notable word that you have spoken in your recent editorials on Christian Union. Your proposal of three practical plans for promoting union, made last week, should command thoughtful attention. We have waited long for that word. Among us there has been no lack of preaching on the scripturalness and desirability of union; but our success at leadership in practical plans for bringing about union has not been notable. The world has not, therefore, understood that our chief purpose was to promote Christian Union; but has associated with our name the advocacy of things of far less significance. Has the world misunderstood? Has the promotion of Christian Union been our primary business?

That this was the first interest of the "fathers" a century ago, no informed man doubts. But has this high purpose always been the most striking characteristic of our movement? Have the intelligent people of the communities, where there are Churches of the Disciples, been impressed with the earnestness with which the Disciples are seeking to promote the union of Christians? There are not a few men of Christian faith, whose fairness we cannot doubt, who decline to take seriously our plea for union. Perhaps they have lived in some community where, when there were already more churches than any interest of the community called for, the Disciples came in with remarkable zeal, not to promote union, but to add another to the churches that encumbered and confused the community. Such an experience makes it hard to convince these men that we want Christian Union. Some of these men have seen evangelists of our body, with unblushing audacity strive to persuade Presbyterians, and Methodists, and Episcopalians, not to be loyal to Christ and their religious convictions, but to become members of the church of the Disciples. This makes it hard to explain to them that our primary interest is in Christian Union. These men, too, are not unaware of our insistent demand that all persons coming into the fellowship of the churches of the Disciples must be immersed, howsoever exemplary may have been their Christian character, and however commendable may have been their work in other churches. This, too, makes it difficult to get men to see that Christian Union is our primary plea. Do we want union?

In view of this situation your word in the Christian Century is a notable one. You propose to attack the practical problem. Men will take you seriously. Let the whole body of the Disciples give themselves with their characteristic enthusiasm to the accomplishment of this practical task and men will take them seriously. Let our missionary societies take the money that has been going to establish churches in over-churched communities, where their presence tends only to confusion and strife, and with that money send forth men to voice in the community the call of God to union, and the movement will command the attention of thoughtful men. Let these men hold institutes, or congresses, or conferences, for the promotion of Christian Union. Let the men be big enough to see and get the communities to see the great social needs that might be met, and the religious interests that would be conserved by a union of the Christian forces of the community, and under the stress of these needs to waive small religious prejudices for the sake of effective work and they will find

a hearty response by the best men of all communities. The need of such a work is beginning to be felt by leading men of many churches, as none can doubt who heard the many expressions on the subject at the recent Missionary Congress in Chicago. Shall the Disciples allow others to supplant them in practical leadership in this work which is their very reason for existence? We have come to the time when we must either undertake the practical task of union or cease to claim it as our plea. I hope that your words will meet an enthusiastic response from the great heart of the great brotherhood and that men will speedily be found who will consecrate time and talent to the accomplishment of the practical task of union in the thousands of over-churched communities. We have come to the time when we must not only plead for union, but we must bleed for it if we are to be accorded a place of leadership in this great movement toward the answer of the prayer of Our Lord.

HARRY FOSTER BURNS.

Chicago.

A Misconception

Editors Christian Century: In my examination of the various views presented by your correspondents on the subject of baptism, I have been quite hopeful that each writer would encourage freedom of thought, and respect for the views of each other; for we cannot overlook the fact that the scriptures were written thousands of years ago, and their only true meanings are the ideas, their writers intended to convey by the use of their language.

Then, as no man's judgment is infallible, every man is liable to be mistaken in his construction of scripture language; and any man who becomes so infatuated with his own construction, as to imagine there can be no other, thereby qualifies himself to become a sectarian, and keep up divisions in the church.

Taking this view, I am led to believe that Bro. W. L. Hayden, honestly gives his construction of the scriptures in his article in the Christian Century of May 26, 1910. Yet it seems to me that his construction is, in some respects a misconception, in confounding the law with the gospel when he says: "The most spiritual religion conceivable is that which expresses itself in the complete submergence of the human will into the will of God in the obedience of faith to all forms given by him in whom we believe and in consistently following him by loving service in all the requirements of his kingdom." Now, I must think that Bro. H.'s misconception arises from overlooking what is implied in his use of the phrase, "expresses itself," for that which is expressed must exist before it can be expressed; and he makes no distinction between the expression and the thing expressed, and in this way confounds the provisions of the old covenant with that of the new, for the outward visible forms and ceremonies of the law, were only the shadows of things spiritual, and these visible shadows could not reach and purify the heart and conscience. Heb. 10:1-4. Then, if water baptism expresses spirituality the spirituality must exist in the baptism before it can be expressed; and we must not mistake and confound the means of expression with the thing expressed; and this shows that baptism was not instituted for the purpose of producing spirituality in those who were baptized, but to affect those who witnessed it. But this legal system of pro-

ducing a moral life was faulty, on the ground that things seen could only produce temporal effects; and it required a constant belief in invisible moral principles to produce purity of heart and conscience. Then, I understand that the fault of the old legal system was the tendency of its outward and visible forms and ceremonies, to detract the mind from the contemplation of spiritual principles; for as the wise man said, "As a man thinks in his heart so is he." Then, it is not the mere thinking, but the things thought about that forms the character. Jesus and his apostles constantly taught this distinction; for it is not the fruit that imparts its quality to the tree, but the tree to its fruit, and it is not the act that constitutes murder, but the hatred of the heart; so it is not the outward observance of forms and ceremonies that creates spiritual life in the believer, but the spiritual principles on which he fixes his mind and heart.

Thus, instead of the Quakers' non-observance of forms, detracting from or preventing his character disproves the theory that water baptism has anything to do in producing such a character. The only union worth contending for is the Christ type of spiritual character in men.

W. H. THOMAS.

Happily Surprised

Dear Brother Morrison: The prospectus and advance sheets of the new "Bethany Graded Series" I have looked over with an interest which grew as the investigation proceeded. I began without expecting much and ended with a sense of having found a good deal.

The plan, and the method of development seem to me admirable. While the beginners' lessons are well adapted to the small child, there is nothing cheap or "babyish" about it. The lesson has real vital interest, and a worthy object. The plan seems to me to follow true pedagogical principles.

Now, necessarily, it will take time to have such a course introduced and adopted. I shall take pleasure in bringing this material to the attention of the departments where it could be used, and recommend its favorable consideration.

Very fraternally,

F. W. BURNHAM.

First Church, Springfield, Ill.

[The First Church has adopted the Bethany Lessons since the above was written.]

Unnecessary

A newly qualified judge in one of the small towns of the South was trying one of his first criminal cases. The accused was an old dandy who was charged with robbing a hen-coop. He had been in court before on a similar charge and was then acquitted.

"Well, Tom," began the judge, "I see you're in trouble again."

"Yes sah," replied the dandy, "the last time, jedge, you was ma lawyer."

"Where is your lawyer this time?" asked the judge.

"I ain't got no lawyer this time," answered Tom. "I'm going to tell the truth."—Baltimore American.

"John," she exclaimed, jabbing her elbow into his ribs at 2:17 a. m., "did you lock the kitchen door?" And John, who is inner guard, and was just then dreaming over last evening's lodge meeting, sprang up in bed, made the proper sign, and responded, "Worthy Ruler, our portals are guarded." Oh, he hit the title right, even if he was asleep.—United Presbyterian.

A
SERIAL
STORY

Donald Graeme

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By
M. A.
FULTON

CHAPTER FIVE Revenge is Sweet.

John McKetridge, licensed grocer, stood in his own shop door at the close of the day. A long, new clay pipe in his mouth and clouds of tobacco smoke curling round his head, he would have looked the picture of contented prosperity, had it not been for a certain air of restlessness in his small steel-blue eyes. A figure above the average height, and beyond the average circumference, was not improved by having its huge hands thrust deeply into capacious trousers pockets. He pretended to be watching his youngest apprentice as he awkwardly put up the shutters on the large shop window—the only one which the shop possessed. But a close observer might have noticed that those cunning eyes glanced frequently and uneasily along the main street, toward the corner of Motherwell road. Presently a cyclist shot around the corner and John McKetridge's florid, fat face lit up with a triumphant smile as Donald Graeme glided past. He nodded coolly as John took his pipe from his mouth and waved it gleefully towards him. When Donald had passed on John turned to the apprentice and said blandly:

"There, Sandy, I'll put the pin in the shutters myself. Get your bike, laddie and rin away oot tae yer mither wi' that parcel o' tea I forgot tae send wi' you last week." Sandy hung his head.

"Mither'll no' need the tea before Thursday. I'd rather wait for the half holiday."

Your a poor, cowardly gommeril, Sandy, that's what you are. Afear'd o' your life o' witches an' warlocks an' lang nebbit things. Its no' above five miles tae Millburn. Ye'll be back afore ten o'clock. Did ye no see young Donald Graeme starting oot for a ride the noo, jist for the pleasure a'tt?"

"He'll be gawn somewheres maybe tae see his lass. He'll no' be thinkin' o' the darkness, awm thinkin'."

"You'll niver hae a lass tae see, onyway you shamblin' body. What lassie wad speak tae a lad wha trimmels in his claes for iverly peewheep he hears in the meadows—thinkin' its a warlock!"

"There's mair things than warlocks, Maister," answered Sandy, dryly.

"Lang tongued laddies maybe?" Sandy had stooped to pin his corduroy trousers tightly round his legs, with strong white safety pins. He glanced upward knowingly but did not reply. His master's red face grew purple, and he shut the shop door with a bang.

"Be aff home wi' ye," he said sternly. "An' stay a' nicht, but be in guid time tae tak' aff the shutters in the mornin'."

"That will I, sir," answered Sandy, as he turned towards the back kitchen for his bicycle.

"Ay," he muttered to himself as he vigorously pumped the machine, that he would have to pump again at least five times, before he covered the five miles which lay between him and home—"Lang-tongued laddies"—that's how there's dye and a paircel for my mither when there's folks in for supper. Donald Graeme, maybe, or some ithero' thae chieles wha spend, sae muckle o' their time wi' the maister in the back parlour o' nights. "Lang-tongued laddies"—ma word—hiblins I'd know enough some day tae gar John McKetridge keep a ceevil tongue in his heid—whiles there's mair things tae fear than witches an' warlocks an' lang nebbit things."

Meantime, John McKetridge mounted the stair leading to the living rooms above the shop with a lighter step than one would expect who might happen to judge by appearances.

"Mattie, Mattie, where are you?" he called from the first landing.

"Come ben the room, John," quickly replied a pleasant voice from within.

He turned to the right and entered a long narrow dining room whose windows faced the street. Mrs. McKetridge sat near one of them, busily plying her knitting needles. Many a one wondered who wore all the socks she knitted, but that was her own affair. She looked up as her husband stepped into the room and smiled placidly. She was small and slight, and gentle looking. Her wavy brown hair parted in the middle was well brushed back from a white forehead, where lines of care or sorrow showed all too plainly. There was a pathetic light in her soft grey eyes which gave one the impression that she was always about to plead for something or some one.

"Well, John, you have closed up to time, for once, I see."

"Ay, guid wife, wonders must come sometime. I'll no spoil the supper the nicht—but maybe somebody else will," he said, and laughed.

"You didn't tell me who was coming, John, and I didn't like to ask you as I passed through the shop on my way to the fish stall. Mr. Sinclair was chatting with you then, you know."

"It was jist as weel ye had the sense to hoid yer wheest, for I wad hae telt ye a lee—the meenister's ower offer round the corner in Graeme's for me tae say that Donald was comin' here."

"So it's Donald this time," she said wistfully. She did not need to ask questions. For years she had known that when a fool got badly entangled in her husband's gambling net, there was sure to be a special supper for the victim.

"Ay, at last Mattie. Revenge is sweet, an' its drawin' near now." She did not pretend to hear him. But with her sweet, pleading eyes looking away towards the westerling sun, she said softly:

"It is strange John, but I have been thinking of Donald most all the evening. Waes me, but he was a bonny bairn when his mother brought him to see our wee Johnny—just eighteen years ago this day."

"Ay, an' he was a bonny laddie, too, just seventeen years ago, when his faither turned me oot o' his employ, wi'out a character, for a maitter o' a wheen shillin's that he kenned fine I was goin' tae pay him back. He made great work that day about the gamin' table, as he ca'd it. Ma word, he'll hae reason tae think o' that day afore lang."

Again, she did not answer him, but took up her own story, where she had left off—"It was about eight o'clock of the evening when they came slipping up the stair softly. Wee Johnny lay in the cradle, white as wax; just breathing and no more. Donald, rosy cheekit, and curly headed, stood beside the cradle with wondering eyes and parted lips. Ah, but I mind weel how he turned and looked up into his mither's face, as he whispered:

"I see nae wings, mither."

"A baby has nae wings," she whispered back.

"Is't no' an angel?" he said. And then I fell down in a faint, John, and knew no

more for hours. When I came to, the first thing I saw was you on your knees at the bedside, sobbing as if your heart would break. Then I knew all. And instead of crying out myself, John, I took to comforting you. And don't you mind, John, it was the words wee Donald said, that brought a gleam of comfort to your sore heart. It seems like yesterday since I saw you drying your tears and heard you saying softly, half to yourself:

"Oor Johnny's an angel noo, right enough. I'll never forget Donald—"

"I see fine what yer drivin' at, Mattie, an' I'm jist lettin' ye rin on. But ye may as weel save yer breath. I vowed tar bring David Graeme tae his knees seventeen years syne. An' I'll keep my vow." With a large blue silk handkerchief he wiped great drops of perspiration from his brow.

"If our baby had lived, John, he would be nigh nineteen now. Think of it, and if some man under the garb of friendship were to tempt him to ruin—what would we do, John?"

"Reap what we sowed, nae doot. David Graeme had nae compassion on me, nor on my young wife. When I sinned I had tae suffer wi'oot mercy. He thoct, nae doot, when I set up an opposition ashop, which only a stroke o' luck enabled me to do, that I was takin' my revenge that wy. Ma word he'll find oot that John McKetridge knows how to be revenged afore lang."

"Don't be angry with me, John. Let me plead, not for Donald's sake, but for your own sake and for mine. You've been a kind husband to me, John, all along the years. And I have been praying for you ever since I have known your besetting sin, that you may be delivered from the evil power of betting and gaming. Think of what the end must be, John, and think of all the ruin wrought on home and character by this sin. What is money, compared with happiness? Can you and I ever know what the word means so long as you are the slave of this evil habit? Oh, be wise, John, for my sake, and for the sake of our angel baby. Show tonight that you have the wish in your heart to be an honest man, by refusing to touch young Donald Graeme's money." She laid her hands timidly on his folded arms. He looked at her scornfully—

"A woman is the most mean-spirited thing on earth," he said. "Have I waited for this day for seventeen long years an' must I set aside my victory for an auld wife's fears? Na, na, Mattie. Ye'll hae tae pray yet awhile—wheest, there's his tap at the back door. I'll gang down an' hae a whiles crack wi' him in the back parlour. We'll be up for supper directly." She stood still and gazed after him with ashen face.

"He that hideth hatred with lying lips is a fool," she said slowly, as she moved wearily towards the kitchen.

Donald Graeme had stolen into this house many a night by the back door, and had never thought enough about his conduct to make him feel ashamed of himself. Tonight he entered with bowed head and faltering step. He did not so much as touch the hand so blithely held out to him by John McKetridge. Walking past him into the back parlour which he knew too well, he turned round and gravely faced the man who had led him on to ruin.

"Mr. McKetridge, you know my business. Dou you still hold me accountable for a debt incurred when I was laboring under strong excitement—in fact when I was not capable of transacting any business, honest or otherwise?"

"Ye hae win sma' sums frae me mony a time, Donald. Did I ever refuse tae pay?"

"You never did, sir. But small sums are nothing. This means more than I care to tell you."

"Beeziness is beezeiness, Donald. Mayhap

ye'll win twa or three times as muckle frae poor me wi'in the month."

"I'll never win from you again, Mr. McKetridge, nor lose by you, either."

"Hoots man, what's a hundher pun? Naething ava! I niver had ony luck mysel' till I had lost mair nor that."

"There is but one condition I would name, Mr. McKetridge, as I give you this money. You will kindly not boast of it to any one. I deserve to suffer myself. But my parents need not be dragged down by my folly."

"I thought ye had mair pluck, Donald," said Mr. McKetridge as he looked closely at the two fifty pound notes handed him by his victim. "But I ken fine how it feels to hand over the first big loss. A' the same cheer up, laddie, ye'll get over it in no time. Let's drink tae oor next meetin'. Ye ony tak' wine, poor laddie, nae use in a' tae drown care."

"Nothing tonight, Mr. McKetridge," said Donald, moving toward the door. A look in his eye, the elder man did not care to see.

"Havers, Donald, taste this sherry—it's o' the best."

"No, thanks."

"Weel, cam' awa' up the stair. The wife has supper waitin'."

"Some other time I will explain to Mrs. McKetridge why I cannot sup with her tonight." Without another word he stepped out into the gloaming and was gone.

"Ye'll no alip by yer faither sae high an' mighty me chiel, ane o' these days—an' yet I'm sorry for you, Donald," he mused as he shut and bolted the door, "it's no, you I'm

wishin' tae hurt, but yer faither'll hae tae ca' tae mind what he said lang syne, aboot the gamin' table."

He slipped his ill-gotten gains into his pocketbook and pushed it into an inside pocket. He began slowly to ascend the stair. Somehow his feet seemed weighted compared with an hour ago. Was it the Dead Sea print against his heart, that seemed to chill his very soul, even in the moment of what he termed his triumph? As he reached the lobby Mattie's voice, clear and sweet, fell on his ears and arrested his steps—

"Dear Lord, he has been a good man to me, Thou knowest. Don't let us be separated in the Great Day. Heaven would be but a lonely place for me without my own John. Give him a sight of his angel baby, dear Lord, that it pleased Thee to take away. And I know that though it didn't please Thee to give us another son that I pleaded so long for. Yet as Thou didst take in love so Thou didst withhold in love. And better still, I know that, though John has wandered far from Thee, Thou dost love him still. Help him, good Lord, to bring his sins, and his troubles, ay, and David Graeme along with them, and lay them all at the feet of Jesus, who alone knows the true weight of our burdens." The voice ceased and he stole quietly away drawing his hand across his eyes and muttering brokenly to himself:

"If the man who said 'Revenge is sweet,' had had a wife like Mattie, he would have kenned better. Maybe after a' David Graeme'll no see me sae soon as I intended."

(To be continued.)

Bootlaces

BY M. A. FULTON.

There was not a neater turn-out of its kind in the City of Londonderry than the Burton's pony carriage. It had been a present from Mr. Burton to his only daughter, Eleanor, on her twenty-first birthday. Like most Irish girls, Eleanor dearly loved horses, and when she grasped the reins, and drove her delicate mother out into the suburbs on a fine day, it would be hard to find a happier girl than she. Though Mrs. Burton's health had not been good for years, her sympathetic heart often led her to the bedside of still greater sufferers, and her husband, a prosperous merchant in the city, supplied her liberally with means to help many who were in need.

On a lovely evening in summer, when Pradhan woods were looking their best, Eleanor, radiant in the freshness of youth and beauty, turned her pony's head towards the open country. On the outskirts of the wood, at a small cottage with a pretty garden in front, she drew rein. One of her mother's old people lived there. She alighted and helped her mother from the carriage. Then she went to the pony's head, caressing the gentle creature's glossy neck, and speaking kindly to him in a low, sweet voice.

Before she was aware of his approach, a poor, worn-out, miserable-looking tramp accosted her in pleading tones—

"For God's sake, Miss, buy from me!"

Eleanor was startled by the sudden apparition. She felt the color leave her face. The man's dark eyes, burning like coals, were eagerly fixed on her. A sudden pity filled her heart. The thought was forced upon her that the emaciated, ragged form was that of a good man once in good circumstances. With an effort she spoke calmly—

"What have you to sell?"

"Bootlaces," he answered, and held out his store. There were not more than a dozen in all. She could not tell why she did it, but she took them from his trembling hand. He looked at the shilling she gave him for half

a minute in silence, a curious, wistful smile playing over his wasted features. Then he raised his old brown felt hat, and held it for a moment, as he said—

"There are angels in the world yet, lady, though I do not deserve to meet one."

While he was speaking Mrs. Burton came out of the cottage. She looked anxiously at her daughter, fearing the man had been insolent. Eleanor's calm demeanor, however, reassured her. Turning to the poor tramp, she was about to speak to him, when he started back a step in deep agitation. Dropping his battered hat on his head, he groaned hoarsely—

"God help me—it's Elizabeth."

"Robert Inwood," exclaimed Mrs. Burton, in her turn as excited as he was. "Can it be possible that it has come to this? Oh! Robert, Robert!"

"Yes, Elizabeth, to this long ago. But, thank God, I was not given the power to drag you down. It is long years since you told me that I must either give you up or give up strong drink. I chose my own way, and this is where it has led me. I mocked when I heard that you were married to plain James Burton—a man great in Temperance halls, but very little in the business world at that time. Now I learn that he is one of the most successful and honored men in the city. His wife and daughter can ride in their carriage, while I am an outcast, ready to fill a pauper's grave, or worse, the result of my own folly."

"Can nothing be done for you Robert? I'll speak to James," said Mrs. Burton, almost choking with emotion.

"It is too late—too late," he said bitterly. "I have been a wretched dweller in the slums of Belfast for years. As I have sown, so must I reap. The wasted years will soon be all over."

She was going to speak, but he waved a skeleton-looking hand, and said—

"Let me speak, please. I have felt for some time that the battle will soon be over; a great longing took hold of me to see the old places once again, where my happy childhood, youth, and early manhood were passed. I could not die without seeing the old Cathedral spire once more, and the ivy-covered walls of the college where such things were expected from me. For a week past I have wandered round the city at night gazing at all the old familiar places. And I have stood beside the river, too, every night this week, and my heart has been wrung when I realized the terrible wreck I had made of life. When I was a man, before the drink-fiend got hold of me, I used to be stroke oar, many a time in the winning boat, at the Foyle races. Now the old river seems to be calling me to run a race from which I shall not return."

"No, Robert, don't, don't—you have friends yet," pleaded Mrs. Burton earnestly. Eleanor remained silent, but tears were falling slowly down her pale cheeks.

"You need not be afraid of that, Mrs. Burton—there is hardly enough of the man left in me to do anything requiring so much courage. If I could I would—there, that's the truth. The life that might have been a blessing to myself and others is only a curse now—a continual nightmare—the sooner it is over the better."

Eleanor, deeply moved, said tenderly, "Do not say that. We will tell father about you. He could get you into a home. You may be saved from drink yet, and be happy again."

"It is more than I deserve, that any pure-minded girl should even speak to me, or take an interest in me. But you are your mother's daughter, Miss Burton; and, may I say to you, a nobler, truer-hearted woman never lived. I little thought, when, like a wounded hare, I limped back to the old cover, that I should be honored by an interview with her, or with you. I am not worthy of it. Yet your sweet face and tearful eyes bid me hope that you will grant me one request. For your mother's sake, whom I once loved, shake hands, this once, with a poor, drink-destroyed man."

Without a moment's hesitation, Eleanor gave him her hand, and he, once more uncovering, raised her gloved hand an instant to his lips and turned away, his face set toward the open country.

"Stay, Robert, wait a moment, please," said Mrs. Burton, opening her purse. He turned back, but signed to Mrs. Burton that he did not want her money. Drawing his wasted figure to its full height, he addressed Eleanor, while a gleam of something like reverence shone on his worn face:

"Miss Burton, you have just purchased the last of my stock-in-trade. May I request that you will put it away in some hidden corner, where only you shall know. Then, if a testing time should ever come into your life such as came into your mother's long ago, take out the parcel, and let it tell my history. I venture to say, you will have no friend who can speak to you more forcibly than will those 'bootlaces' of the utter ruin which overwhelms the man who yields to the craving for strong drink."

WITH DUE ALLOWANCE.

It was at a little northwestern town in New South Wales. A traveling Englishman stood on the veranda of the public house watching the sun go down across the Black Soil Plains in a splendor of purple and gold.

"By Jove!" he exclaimed to an impassive bushman who was lounging against a post. "That's gorgeous, isn't it?"

The bushman slanted his head a little and looked critically at the glowing west. "Not bad," he drawled; "not bad—fer a little place like Boggabri."—Cosmopolitan.



A Warning

The Clothes-pin family dwelt in a bag
That hung by the laundry door;
They'd never been known to fret or to nag
Though chances there were galore,
For a bag is as crowded for clothes-pin folks
As a flat for the human kind;
And people and pins must consider as jokes
Many things that are not to their mind.

But a change has come over the Clothes-pin
clan;

Discontented and restless are they
And happy no more. The trouble began
When a message came down one day
From the nursery, saying its ruler and king
Had tired of every toy,
And required that his subjects the clothes-
pins bring
To restore him to peace and joy.

The Right Kind of Help

BY HILDA RICHMOND.

Perhaps it would startle a great many ladies who consider themselves tender-hearted and very charitable to tell them that they are real enemies of society, but that is the plain truth of the matter. It may sound cold-blooded and unsympathetic to say that much of the haphazard giving indulged in by ladies all over the country, especially in small cities and large towns does infinitely more harm than good, and yet it is all true. It is so easy to hand out a dollar or some old garments or some food to a beggar and dismiss the case from our minds, that we are glad to have the job over and pride ourselves that we are quick to relieve distress. As a matter of fact nothing but food to supply immediate wants, and that eaten in the presence of the giver, should ever be given to beggars without an investigation. Of course to this occasionally might be added a night's lodging or garments, but as a general rule it should have few exceptions.

The woman in the large city, like New York or Chicago, can not, in the very nature of things investigate her calls for aid, but the women in the little places and even fair sized cities may protect themselves, and help deserving people if they will only take the trouble to do so. It isn't that food and clothes and money should never be given, but only that they go to deserving people. And once you get the reputation of an investigator the frauds will fight shy of you, so you are really doing yourself a service when you dig under the surface of every tale of woe that reaches your ears.

Last winter a woman accidentally happened to mention that she had been supplying a poor family with food and clothing, and she was amazed to hear her friend, a local charity worker, lecture her roundly. "It isn't a bit of wonder that we never can reform John Smith!" she exclaimed. "If soft people like you will support him in idleness, what can we do?" It happened that this man was a drinker and idle, but when

he applied to the organized charities for aid they speedily found work for him, and threatened him with the strong arm of the law, if he did not support his family. They had been trying to discover who was interfering with their plans to reform Mr. Smith, and when the secret was out the "tender-hearted" woman received a short sketch of the man's life that forever discouraged promiscuous giving for her. Within a week the Relief Board of the city had supplied Mr. Smith with a shining new axe, and he was working for dear life to keep out of the poorhouse by supporting his family. Different states have different laws, and this being an Ohio case the Relief Board knew that any able bodied man who could get work and would not support his family might be sentenced to hard labor for a certain length of time. That man has been at work ever since and his wife and children have had enough to eat and to wear. And the tender-hearted woman found plenty of worthy cases to help where there was no lazy man in the family.

To Excite Sympathy.

Another woman was shocked beyond expression to discover that a family she had assisted secretly for years, purposely kept their children ignorant and pinched looking to excite sympathy. Of course this is an old city trick, but not so common in country towns, and she could scarcely believe her eyes and ears. Instead of declaring that she would wash her hands of all charitable work from henceforth and forever, as other ladies have done on discovering frauds, she went into the work of an investigation with might and main, and before a month had passed she had those unfortunate children in a good home for girls, and the parents almost frightened to death. For years they had fattened on the easy-going people, always carefully avoiding organized charities, but when one determined woman took up the case in earnest she helped them more in one week, than ever before in a year with all her so-called charity.

It takes time and effort to do real charitable work, but it pays. There are dozens of ways in which it may be done, and perhaps the most effective is the personal visit to the home. A bright woman can see and hear more in five minutes of poverty and real distress, than a whining beggar could tell in a week. It may shake her faith in human nature to some extent to see fat, lazy women sitting in the midst of dirt and rags waiting until the children come home with articles collected at back doors, but the shock will do her good. Frauds are never willing to be investigated, and the beggar who shrinks from a personal visit rarely is in dire need of assistance. Very often conditions are such in the squalid home that the law should be employed to correct them at once, and rid the community of real dangers. If ladies could only realize how much of civic reform they could accomplish by a few calls among their pensioners, they surely would never put off these important duties.

And if any lady is too busy to go and personally investigate the call for aid, it is always possible to refer the case to one of the organized charities of the town. A

sympathetic lady driving through a town one winter day saw two children out barefoot, and the instant she reached her destination she telephoned a friend to go at once and buy those children shoes, and she would pay for them. She explained that it would be impossible for her to attend to the matter, and begged that her friend should not delay a single minute to relieve the poor little ones. The friend truly answered that she would attend to the case, but she bought no shoes. Instead she had the authorities on the trail of the father of the children before an hour had gone by, and the youngsters were in new shoes and stockings before night. Any charity worker who does the right kind of work will say at once that helping any father to shirk his duty is the worst thing that can happen to any family. That man was so fearful all winter, that his family had all the comforts of life. And, best of all, one more woman was converted to the right way of doing charity work, and has since investigated the cases that have come to her.

Must be Helped to Help Themselves.

And once this habit is fixed many other ways of helping the needy present themselves. The thing to do is to get the idea firmly grounded in your mind that in every instance where it is at all possible, the poor must be helped to help themselves.

So, if you really want to do your country, your town, the poor and yourself a service, take up the right kind of charitable work. Do not be discouraged at the "bigness" of the task, but plunge right in. There is no telling how much one woman may accomplish in a year without going to very much trouble, for the effects of putting even one man to work to decently care for his family and keep them from being beggars, are so far reaching that only eternity can measure them. And who can tell what it means to rescue even one unfortunate being from a life of crime, and start him anew before it is everlastingly too late. This has been done time and again when parents have been forced to give up the unfortunate little ones in their wretched homes who were their sole means of support. Over and over children have been placed in comfortable homes and educated who would otherwise have turned out to be nothing but professional beggars. It isn't necessary to go into the wholesale business of breaking up homes because poverty abounds, but if, after every other plan to get the parents to look after the little ones has failed, then the law must do its work. Instead of snipping off a little poverty here and a little there, relieving want in a temporary manner where you can, dig down into the root of the trouble and then apply the remedy. Whether it be money or the law or sympathy that is needed, be sure you know exactly what will do the most good, and then have the courage of your convictions. Just a few determined women in every town would revolutionize things in a short time, and bring happiness and permanent comfort to hundreds of sad hearts, and one of these days all charitably disposed persons will know the truth of this statement.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JUNE 12.

Theme for the Day.—The Coming of the Kingdom.

Scripture.—Thy kingdom come. Thy will be done, as in heaven, so on earth.—Matt. 6:10.

The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.—Rev. 11:15.

The urgent need, the holy hymn,
With these all time is filled,
The altar light is never dim,
The prayer is never stilled.

Thy kingdom come! Thy will be done!
The watchmen keep their tryst;
Not one, but all hours, Thou hast won
The world to Thee, O Christ!

—Marianne Farningham ("Without Ceasing.")

Prayer.—Holy Father, we praise Thee for the prayer which our Saviour left us, in whose wide embrace are gathered all the needs of our common humanity. How many thousands daily repeat the prayer, not in meaningless and formal phrase, but with hearts fully set upon the answer. And in that faith that Thou wilt make good the response we ever pray. And the knowledge that we are part of a mighty host lends strength to our effort and confidence to our hope. Give us to see of the travail of our souls, and to be satisfied. Amen.

MONDAY, JUNE 13.

Theme for the Day.—The Triumph of Truth.

Scripture.—And in thy majesty ride on prosperously, because of truth.—Psa. 45
God will send forth his loving-kindness and his truth.—Psa. 57:3.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

—Bryant ("The Battlefield.")

Prayer.—Our Father, we are glad that the universe is Thine own, and that its forces are set for the triumph of the right and the overthrow of wrong. We wish this same triumph in our own lives. Save us, we beseech Thee, from the sin and folly of world-wide hopes which we do not first attempt to realize in our own lives. Help us to love the truth, to speak the truth, and to make truth the commanding force in our lives. And may we make Him our daily Companion and Friend who is for us and for all men the living Truth. In his name we ask. Amen.

TUESDAY, JUNE 14 (FLAG DAY)

Theme for the Day.—The Colors.

Scripture.—Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.—Psa. 60:4.

We will triumph in thy salvation, and in the name of our God we will set up our banners.—Psa. 20:5.

Flag of the free heart's hope and home!

By angel hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!

Where breathes the foe but falls before us,
With freedom's soil beneath our feet,

And freedom's banner floating o'er us?

—Drake ("The American Flag.")

Prayer.—God of our fathers, we adore Thee for Thy providential guidance of our nation through all the exigencies of its history. We thank Thee for our flag, that in so many scenes of war and peace has stood evermore for liberty, courage, patriotism and the love of our land. May that banner grow dearer to us through the years. May the colors call us constantly to patriotic service and sacrifice. And may the love of the flag lead us to sincerer reverence for that older and more enduring standard, the banner of the Cross. Amen.

WEDNESDAY, JUNE 15.

Theme for the Day.—The Imperishable Word.

Scripture.—All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth, but the word of the Lord abideth forever.—I. Peter 1:24.

The word unto the prophet spoken
Was writ on tablets yet unbroken;
The word by seers or sybils told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.

—Emerson ("The Problem.")

Prayer.—We praise Thee, O Lord, for the word of testimony borne by Thy servants through all the years. Prophets and teachers, saints and martyrs, have lifted up their voices to speak for Thee, and never hast Thou left Thyself without witness among any people, but Thy far-flung word has wakened the world to the power of the truth. Give us larger faith in Thy word, in its divine message, its transforming power, and its imperishable vitality. Then shall we be ourselves filled with its holy passion, and permitted to share its glory. Amen.

THURSDAY, JUNE 16.

Theme for the Day.—The True Victors.

Scripture.—For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.—I. John 5:4.

Speak, history! who are life's victors? Unroll thy long annals, and say
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans, who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?
—William Wetmore Story ("To Victis.")

Prayer.—Our Heavenly Father, never would we forget the lesson Thou hast taught us in the life of our Saviour, that Thou hast chosen the weak instruments of the world to confound the mighty. Save us, we pray Thee, from the mistake of taking outward appearances for reality. Give us clearer vision, to see that one with God is always more than a match for all adversaries, and that two in Thy strength shall put ten thousand to flight. And we may strive for victory, not in our own might, but in the power of Him who loved us and gave himself for us. In whose name we ever pray. Amen.

FRIDAY, JUNE 17.

Theme for the Day.—The Charm of Poetry.

Scripture.—My heart overfloweth with a goodly matter; I speak the things which I have made touching the king; my tongue is the pen of a ready writer.—Psa. 45:1.

For in him we live and move and have our being, as certain of your own poets have said.—Acts 17:28.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.
—Longfellow, ("The Day is Done.")

Prayer.—Our Father, we thank Thee for the gift of song, and for all who have lightened the burdens of mankind by the charm and inspiration of noble words. It is Thy gift to mankind, and by it Thou hast made easier and more beautiful the life of our race. Help us to cherish in our hearts the utterances of those who have given us the music of great poetry, to fill our minds with its messages, and to adore Thee, the great Poet and Artist, whose crowning work is the soul redeemed through Jesus Christ our Lord. Amen.

SATURDAY, JUNE 18.

Theme for the Day.—Growth.

Scripture.—But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever. Amen.—II. Peter 3:18.

But speaking truth in love, may grow in all things into him, who is the head, even Christ.—Eph. 4:15.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew
The old no more.
—Holmes ("The Chambered Nautilus.")

Prayer.—Eternal Father, Thou art ever the same, and Thy years fail not. But Thou hast set us the task and the joy of constant growth toward likeness to Thyself. Every day we would attain some part of that divine ambition. Every day we would leave behind us something of our imperfect life. And may the passing weeks bring us assurance that our efforts are not in vain, but that we are making progress towards the goal of all our striving, the measure of the stature of the fullness of Christ. We ask for his sake. Amen.

The Change He Needed

Mr. Lloyd George is famous, of course, for his brilliant repartee and biting sarcasm. "I am here ——" he remarked once at a political meeting, but before he had time to finish the sentence, a noisy interrupter had chimed in, "And so am I."

But the retort was as quick as it was overwhelming. "Yes—but you are not all there!"

"What do your opponents really want?" he inquired in a recent speech. In the momentary pause that followed the question there came a voice husky from the effects of alcohol, "What I want is a change of government."

"No no," was the ready reply, "what you really want is a change of drink."—M. A. P.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Seeds and the Soils*

After a long series of studies in the activities of Jesus we are to conclude the quarter's work with some of his representative teachings, especially those which took the form of parables. For this purpose we go back to the 13th chapter, where this type of instruction is given its clearest illustration in the Gospel of Matthew.

Probably every careful reader of the Gospels has noticed that Jesus' use of parables did not begin until the Galilean ministry was well advanced. Apparently he resorted to this manner of teaching only after the days of his greatest popularity were over, and he began to find himself surrounded by suspicious and critical listeners, either scribes and Pharisees or those who joined with them in their opposition to him. When Jesus discovered this new attitude toward himself on the part of so many of his audience, he deliberately changed the method of his teaching, and from the plain and simple statements concerning himself, the kingdom and the Father, he resorted to the use of figures of speech, stories and parables in his instruction.

The Use of Parables.

The parable was generally an illustration taken from the familiar activities of the people to whom it was spoken. It differed from a fable in being true to life, though not necessarily an actual event. The fable was a piece of fiction, manifestly impossible of occurrence, as in the case of Jotham's fable of the trees (Jud. 9:7f) or Joash's fable of the thistle and the wild beast (2 Kings 14:9f). The parable was an event which was likely to happen at any time, and may have happened many times in the experience of the people. It was chosen because of its familiarity and simplicity. It had a single truth to enforce, and it remains to the end of time easily translatable into the conditions of any other age and people. This quality renders the parable so easy of comprehension by all who study them. It is only those who attempted with labored pedantry to apply every feature of the parable to some religious truth who are likely to miss entirely the central idea which the parable contains.

The reason why Jesus took up the use of parables when he began to find himself the subject of suspicion and criticism was that this form of teaching lent itself so easily to the obscuring as well as the illumination of truth. To us the meaning of the parables of Jesus seems reasonably clear, because we have heard them so often explained. But no one hears them for the first time, and certainly to those who first heard them, explanation seems necessary. On their surface they are merely stories of common experience without special significance. Even the disciples did

not know what they meant. How much less were the outside groups of listeners able to get at their meaning. It was useless therefore, for the Jews to attempt any accusation against Jesus based on such simple and obvious stories as these. Surely, if he wished to pass his time in entertaining the crowds with commonplaces of this sort there could be no harm done.

Master and Disciples.

But when the Master had dismissed the crowd and was alone with the disciples, he asked them if they knew what he meant by the stories he had told. And when they assured him that they did not, he told them that it was his intention to teach the multitude in terms which they could not understand, even as Isaiah was warned of God that his words would only seem to harden the hearts of the people (Isaiah 6:9). Jesus said to the disciples, "To you, however, is given the right to know the mysteries of the kingdom of God." So he interpreted to them day by day the meaning of the narratives with which he entertained the crowd. And these stories thus told by Jesus in the course of the day's work, were explained by him in the privacy of the evening talk.

It must not be supposed that Jesus told these stories in succession, as they are set down in this chapter. It is the manner of the first Gospel to group the different teachings of Jesus into bodies of material set at definite places in the record of his life. For this reason a group of seven parables is gathered in this one chapter, to illustrate this method of instruction, which was probably used more or less continuously through the remainder of our Savior's ministry. The number of parables that appear in the four Gospels makes clear to us the impression these stories made, for they gripped the minds of their hearers as did almost no other part of the teachings of Jesus.

The Soils.

We usually speak of this first parable, which in some ways is the most familiar of all, as the parable of the Sower; and that indeed is the title of the present study. And yet more accurately might it be called the parable of the soils, for the emphasis is placed not on the sower, and only in a secondary degree upon the seed, but upon the four kinds of soil, which are the important feature of the story. It hardly seems to us that Jesus needed to explain to the disciples that he himself was the divine Sower, scattering everywhere among men the good seed of the kingdom of God, nor that his word of the gospel, the message of the cross, was the seed so sown. Yet no doubt this seemingly obvious part of the parable the disciples needed to have impressed upon their minds. Certain it is that through the centuries the figure of the Son of Man as the Sower of divine seed on human soil has become almost as familiar as the figure of the Good Shepherd.

Nor must it be forgotten that this seemingly slow and unromantic manner of bringing results best of all describes the quiet and persistent ways in which the divine work in the world is always accomplished. Men are

always impatient for results. They do not like the slow process of sowing seed and waiting for harvests. They want what they call quick returns, whether in agriculture, commerce or reform. To depend upon the simple and unshowy process of education to bring results to pass seems an unnecessary waste of time. Yet God always works in this slower and more effective way. He is patient where we chafe at delay; he sows the seed and is content to wait for the harvest. And so do those who best understand the divine plan and the divine spirit.

Four Pictures.

The four kinds of soil were explained by Jesus as representing four types of human nature. These give different responses to the work of the divine seed sowing. There are those who, like the soil of the pathway, have natures packed down and hardened by the frequent passage of all kinds of traffic. The heavy wagons of commerce, the light carriages of pleasure, the hurrying feet of ambition and the slow tread of grief have packed down the soil until the seed merely lies upon the surface ready for any passing bird to devour. We know these people in daily life. They are quite unconcerned with religious matters. They have no time for the work of God in the world. Yet their quality is of the best. If that same pathway soil, so hard and packed, could be broken up by the plowshare of sorrow, adversity, conviction or love, what splendid crops might be gathered from it.

Then there are the shallow natures, like the thin covering of soil upon the rocky ground. There is no depth, and the sunshine warms that thin soil earlier than the better ground about it. The seed soon germinates and is hurried into a premature and unenduring life. It cannot abide the storm or the heat, and soon withers away. We know that sort of people. Like the soil, we say they are shallow; they are swept away by emotion and may easily be influenced to join the church. But left to themselves their interest soon subsides; they have no root in themselves, and their goodness is like a morning cloud that passes early away. Yet such characters may sometimes be deepened. Shocks of sorrow may break the stone beneath them and give them deeper natures. Or fresh soil may be swept upon them by some rushing freshet of the spring.

Thorns.

The third soil is that already occupied by noxious seeds. Thorns and thistles have preempted the place. Is there any chance for the good grain to grow here? Only as the thorns are pulled out and the grain is given fuller chance for rooting. Natures of this character have a harder fight by far than those which produce abundant crops of good; and on him who has sowed the evil seeds, whether the man himself by evil habits, or his parents by their sinful life, there falls a heavy burden of responsibility.

At last there is the good soil, deep and rich and free from invading weeds. This soil is not the chance of nature, it is the result of cultivation by the plowshares of discipline, the enrichment of experience and the careful tending of thrift and carefulness. From such a soil the harvest cannot fail to be abundant, for in the kingdom of God there are no mischances of rain and sun, but seed time and harvest come without fail.

*International Sunday-school lesson for June 19, 1910. The Parable of the Sower, Matt. 13:1-9, 18-23. Golden text—"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word: which is able to save your souls." James 1:21. Memory verse, 23.

Christian Endeavor Lesson

By W. D. Endres

The Yoke of Christ. Matt. 11: 25-30.
Topic June 19.

The "yoke" in its literal and original meaning applies to an instrument put upon draught-cattle. Metaphorically it is used of any burden or bondage: as that of slavery; or of troublesome laws imposed on one. The laws of Moses were frequently thus referred to by the early Christian writers and others who felt that as these laws were being interpreted by Jewish Rabbi were extremely burdensome. Dropping in with the common usage of the word Jesus applies it to his own teaching and says, "my yoke is easy and my burden is light." The man then who accepts the teachings of Jesus and tries to live in conformity with them takes upon himself the yoke of Jesus.

Although Jesus says that his yoke is easy and his burden is light, we must not expect a life of idleness and freedom from care. Rather he demands that we shall assume responsibility and service. There is no royal road to acceptable discipleship. We must abandon self and go all the way or we are none of his. It is easy in the sense that it gives us a true life-ideal. An ideal that is sure to bring happiness, one that is valuable for all time, that will last through eternity, and one any one can realize in his own life. It is, to use Jesus' own words, "to be 'meek and lowly in heart,'" or as he says in another place the weightier matters "justice, mercy and faith."

Generally speaking in so far as we realize our ideals, i. e. succeed, we are at ease. But our general notion of success is the attain-

ment of personal distinction in a chosen field of activity. But this dooms ninety-nine-one-hundredths of the whole human race to failure. How many of the countless multitudes of the race ever have, or can ever hope to attain to a personal distinction as a financier, an artist, a scientist, a statesman, or a minister? This ideal then must be wrong. It cannot be that in God's world he would doom the many for the sake of glorifying a few. Jesus gave us the proper perspective of life in the ideal to which he calls us, justice, mercy and faith.

Let us not conclude that God would make weaklings of us, or that he would rob us of energy and ambition. To be humble does not deny greatness to us. The humble man does not do his deeds for the world's praise. He asks, "Is it right?" He does not seek to do the little thing in a big way; but he is content to do a big thing in a little way (unobserved) way. He rejoices in it because it is right whether the world knows or cares.

All people, whatever their station in life, can follow this ideal with the hope of success. The poor widow who drudges at the wash tub all week long, through months and years for the sake of feeding, clothing and educating her children, can in that humble and honorable way be as just and kind and God-fearing as the queen on the throne. The man of the shop can go to his daily task with the consciousness that in the very process of his life he is assured of a true and a lasting success. A prince can do no more. Verily his yoke is easy and his burden is light.

Foot-Binding in China

BY EDNA P. DALE.

One of the most common stories as to the origin of this custom is the following: About 1150 B. C. there lived in the king's palace a most beautiful woman by the name of Dan Gi. But her feet were deformed, and, in order to conceal their deformity, she bound them with a piece of white linen and put on beautifully embroidered satin shoes. This greatly pleased the foolish emperor, who doted much on her because of her dainty little feet. Very gradually the practice spread and the custom became established.

Along the Mongolian border the women bind so tightly that they can not stand upon their feet to do their field work, but do it on their knees on which they wear pads to protect them from the damp. When not bound so tightly the women are less helpless than those with very small feet, and sometimes walk for quite long distances, though, to be sure, it is not without suffering. It is not unusual to see one after a walk sitting holding the bound foot in her hands trying to ease the pain by pressure.

The little girl usually has her feet bound at from five to eight years of age, in some places as early as three. All except the large toe are bent under the foot, the bones gradually yielding to the pressure of the bandages. Sometimes the bones of the foot are broken in order to bring the toes under properly. The heel is forced forward in order to shorten the foot. The suffering is intense during the years of the child's growth, as the tightening bandages prevent the natural growth of the foot. The poor child is sometimes beaten and pinched or has needles thrust into her to force her to walk to induce circulation. For there is danger

of their becoming diseased because of poor circulation, cold or uncleanness. Then if not properly cared for the little girl may lose her feet entirely. Such cruelty, harshness and suffering often impairs the child's health, and is truly most demoralizing.

Cruel, harsh unkind—it is all of that, and yet I believe that it is not meant to be so. Let us try to see it from the Chinese mother's standpoint. If ever a people were enslaved to custom it is this nation. "It is custom" is an all-sufficient excuse or assurance for the proper course in any action. For a woman to have her feet bound is custom, therefore it is the thing to do. Then, too, its bearing upon the marriage question is almost an unanswerable argument in favor of its practice, for in China "it is not the face, but the feet" which a man considers in looking for a beautiful wife. This fact accounts for the willingness with which the little girls resign themselves to this torture. If a little girl loses her parents her sympathizing neighbors might be heard to say, "Poor child, she has no one to bind her feet for her."

"It is because we love our little girl that we can not unbind her feet. We want her to marry a respectable man and must bind her feet," a grandmother explained to a lady missionary who was pleading for the child's feet to be unbound.

Abolition of footbinding in China is slowly but surely coming. The wonderful progress of this reform within the last few years has inspired some one to prophesy that in another fifty years a bound foot will be a curiosity. God grant that it may be so. It will be largely due to the influence of Christian missions. Christian schools have be-

come little centers of reform and are doing much to create a sentiment against binding. Contact with Christian civilization, the enlightenment of education, the religion of Jesus Christ is doing for China what laws and commands of emperors and officials proved powerless to do.—Our Young Folks. Wuhu, China.

A Little Nonsense

THE RETORT COURTEOUS.

The Lady of the House—"I hope you are habitually truthful, Bridget?"

The New Maid—"Yis, mum, I am on me own account. I only tells lies to th' callers, f'r th' missus."—Cleveland Leader.

SUITED NORAH.

Norah had been guilty of what was considered an indiscretion, so the mistress of the house called her to "step the carpet." "If such a thing occurs again, Norah," said the mistress, "I shall have to get another servant!" And Norah said: "I wish yer would—there's easily enough work for two of us!"—New Zealand Free Lance.

PLENTY OF THE REAL DUST.

Western editors delight in publishing little paragraphs like the following: "Nearly seventy states the size of Rhode Island out of Texas." If this sort of thing is kept up much longer, Rhode Island will draw its money from the savings bank, go down there and buy some of those states.—Boston Transcript.

THE STRAWS THAT SHOWED.

Mother—"Do you think that young man has any matrimonial intentions, my dear?"

Daughter—"I certainly do, mama. He tried to convince me last night that I looked prettier in that two-guinea hat than in the three-guinea one."—Scraps.

WHAT EVERY JOURNALIST KNOWS.

Nice Old Lady—Will you kindly tell me if the lady who writes "The Mother's Page" every week in your paper is in? I want to tell her how much I have enjoyed reading her articles on "The Evening Hour in the Nursery."

Office Boy—That's him over there with the pink shirt smokin' a pipe.—Minneapolis Tribune.

DIVINE PROMPTING.

In the early days of Methodism in Scotland a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said:

"Brethren, we dinna need a new chapel; I'll give five pounds for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said:

"Brethren, it's worse than I thought, I'll make it fifty pun."

"O Lord!" exclaimed a devoted brother on a back seat, "hit 'im again!"—The Interior.

HITTING IT UP.

A guest in a Cincinnati hotel was shot and killed. The negro porter who heard the shooting was a witness at the trial.

"How many shots did you hear?" asked the lawyer.

"Two shots, sah," he replied.

"How far apart were they?"

"Bout like dis way," explained the negro, clapping his hands with an interval of about a second between them.

"Where were you when the first shot was fired?"

"Shinin' a gemman's shoe in de basement of de hotel."

"Where were you when the second shot was fired?"

"Ah was a passin' de Big Fo' depot."—The Herald and Presbyter.

Church Life

—The first issue of the summer time.

—The article by Professor Rauschenbusch will repay thoughtful attention.

—The supplies of the Bethany Graded Lessons are being sent out rapidly these days.

—Detailed reports of the Edinburgh conference will be made through the *Christian Century* by Mr. Morrison, editor.

—Commencement days, sermons, and addresses. "Behold I have chosen you and appointed you that you should go and bear fruit" is the word of society to the new graduates.

—Mr. and Mrs. C. C. Morrison are now on their way to Europe, where they will attend the missionary conference at Edinburgh, and visit other places of interest abroad during the summer.

—The leading editorial in last week's issue of this paper should be read by all preachers who are planning to soon go away on extended vacations. It was written by the Editor the day before he started for Europe.

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T. F. Rawlins has been called to remain another year with the church at Phoenix, Ariz.

The Loyal Sons of Fortuna, Cal., have organized a military band of twenty pieces, and expect by autumn to be of great service to the church.

The East Washington convention will be held June 27-30, at Dayton. Plans have been made for the best convention in the history of the state.

F. A. Ross has closed his pastorate with the church at Elkton, Ore., and will again give his time to evangelistic work. He was with this church eighteen months.

The South Idaho convention meets at Payette June 16-20. The churches of the state are releasing their pastors from service on Sunday that they may attend the convention.

Ralph Calloway, who recently offered his resignation as pastor of the church at Atlanta, Ill., has been asked by the board to remain another three months and will do so.

Charles S. Medbury will preach the baccalaureate sermon for the graduates of the North High School, Des Moines, in the University Church, Sunday morning, June 12.

"The Problem of Reconstruction in Christianity" was the theme of a recent evening sermon by Dr. Herbert L. Willett, pastor of the Memorial Church, Chicago.

A "Book Social"—this a social where every one was expected to dress to represent a book—was given a few evenings since by the young people of the Memorial Church, Chicago.

The churches of Tacoma, Wash., have decided to organize a missionary board to consist of the pastors and one member from each church. This constitutes a distinct step in advance.

The Sunday-school of the First Christian Church, Bowie, Texas, gave a fine program Children's Day and was expecting to do its full part for missions. E. A. Hayes, president of Bowie Commercial College is superintendent.

Gov. Harmon made an address to the Berean class of the Nelsonville, Ohio, Sunday-school May 29. There were 447 men present in the class meeting. For the five Sundays of May

the class averaged an attendance of 381, and the average attendance at the Sunday-school was 871.

Commencement exercises at Cotner University were from June 3 to June 9. Baccalaureate sermon was by Chancellor W. F. Aylesworth. Commencement day address was delivered by Rev. A. D. Harmon.

The church at Enid, Okla., has extended W. J. Wright a unanimous call to become the permanent pastor of the church, where he has been serving as acting pastor for several weeks. Mr. Wright has not announced his decision.

W. B. Hendershot, evangelist, has just closed a union meeting at Berkeley, Va., in which there were fifty-four additions at the last service, and a total of 284. He says that the membership of the church of the Disciples was doubled by the meeting. He is now at Martinsville, Va.

J. E. Sturgis has been assisting Pastor S. B. Braden in a short meeting at Edon, Ohio. Fourteen grown people united with the church during the two weeks of the services. Mr. Sturgis is commended as a good leader of song and soloist and is now prepared to conduct a Bible-school campaign in connection with meetings.

H. B. Robison is pushing the work at Mobile, Ala., with vigor. Since the first of the year there have been twenty-seven additions to the church. Five hundred dollars have been paid on old debts and as much more is subscribed for the same purpose. Current expenses have been met promptly, and all missionary offerings taken.

F. W. Emerson, pastor of the church at Redlands, Cal., has been chosen as missionary secretary for Southern California, and has closed his work at Redlands. This church has extended a call to H. C. Holmes of Illinois and he has, we understand, accepted.

The church at Pomona, Cal., dedicated a splendid new building the first Sunday in June.

A new church basement has been dedicated by the congregation at Indiana Harbor. The present structure is 81x45 feet, and adequate to the present needs of the congregation. It is expected that the upper part of the building may be added in about two years, and then they will have an auditorium which will seat about seven hundred people.

The Men's Club of the church at Sioux City, Iowa, where J. N. Crutcher is pastor conducts services each Sunday for the little church at Holly Springs, about twenty miles from Sioux City, where the church has not had a regular services for about a year. The men go out in pairs and one of the two speaks at the morning service, the other in the evening.

Commencement day at Hiram College is Thursday, June 16. E. L. Powell of Louisville, will be the speaker of the day. The graduating class includes twenty-eight young people who will receive the bachelor's degree; and three the master's degree. Two young women are to be graduated from the department of music. Hiram invites all her friends everywhere to be present.

The Christian Church of Peoria has had its name in the papers during the last week on account of its building in a day an edifice for the service of a new Sunday-school which is to be organized in another part of the city. The work was done by the men of the church without expense to the organization. Dinner was served by the Ladies' Aid Society of the church and a general good time was had.

The Ohio State Convention met with the Central Church, Toledo, Ohio, last week.

Among the interesting items on the program were: The singing of the Netz Sisters, addresses by Prof. G. B. Coler, Ann Arbor, Mich., H. Newton Miller, I. J. Cahill and Prof. Bosworth of Oberlin Seminary. Also I. N. McCash, L. G. Batman, Youngstown, S. J. Corey, President Bates, Peter Ainslie, and others made addresses of interest.

A large company of the ladies of the church at Steubenville, Ohio, recently made a visit to Bethany, Va., to see the old Campbell Homestead. Persons who have lived so far away from these historic scenes as do many of the readers of *The Christian Century* will wonder why these good people living so near have not gone to these interesting places long ago.

The last Sunday in May was made by the Central Church, Des Moines, a sort of completion of their work for the year. During the remainder of the summer the Sunday-school and morning service will be combined. The chorus choir of the church, concluded its work with the last evening service in May. The evening service was patriotic in nature and the church was appropriately decorated by the ladies of the church.

The First Church, Mobile, Ala., with Harry B. Robinson as pastor, has been engaged in paying off some old debts. In one week they were able to liquidate debt of thirty dollars for preaching, incurred last year; \$200 for paving bill, with \$41.70, for four years interest on the same making a total of \$271.70. They are resolutely setting themselves to the task of clearing up the last of the indebtedness against the church.

The Central Church, Los Angeles, held a reopening service June 5. The morning sermon was by the pastor, E. H. Kellar. In the afternoon there was a union meeting of Christian churches, with three minute addresses by about a dozen pastors and prominent laymen of the local churches. All these addresses were classed under the general heading, "City Evangelism." At the evening service J. N. Smith of the East Side Church was the preacher.

Eureka College commencement will be held June 5 to June 10. The baccalaureate sermon is to be given by Russell F. Thrapp, pastor of the church at Jacksonville, Ill., whose subject is "The Greatest Conquest." Dr. Herbert Martin of New York City will give the commencement address. He has announced as his subject, "Attitudes." Dr. Martin is one of the most thoroughly equipped educators in the brotherhood, and Eureka is to be complimented in securing him for this address. He should be seen more often in the central states.

A. N. Glover, minister of the church at Fullerton, Cal., writes of the successful meeting that has just been held in that church. There were fifty-five additions. John T. Stivers did the preaching, "and his work is of the best and abides." At the close of the meeting a call was made for money for a new church. Pledges to the amount of \$6,000 were made at once. Half the amount was given by Mr. C. C. Chapman. A \$10,000 house of worship will be built at once. The future of this work is promising.

The commencement exercises of the Christian Temple Seminary, Baltimore, will be held June 12 to 18, at the Christian Temple, Fulton avenue, Baltimore. Peter Ainslie, Dean of the seminary, will preach the baccalaureate sermon Sunday evening, June 12. The commencement address will be given by Rev. George R. Grose, minister of the Grace Methodist Episcopal Church. There are few enterprises in any fellowship more worthy of note than this work of the president of our national convention in the city of Baltimore.

J. N. Johnston has been called to the pastorate of the church at Fostoria, Ohio.

At a cost of \$30,000 the University Church, Champaign, Ill., will rebuild, adding 2,000 to its seating capacity.

Melvin Putnam, pastor of the church at Muskogee, Okla., preached the memorial sermon for the local G. A. R.

Three of our leading workers on the Christian Century—Morrison, Taylor and Gates—are enroute to Europe at this writing.

The First Church, Wellsville, Ohio, has extended a unanimous invitation to A. A. Honeywell to become their pastor.

Charles A. Young, Oakland, Calif., will devote a part of his time to holding evangelistic meetings during the coming year.

Austin Hunter, pastor of the Jackson Boul. Church, delivered the commencement address for the College of Medicine and Surgery, Chicago.

Rolla G. Sears, Professor of History in East Central State Normal at Ada, Okla., has started upon an extended travel and study tour through Europe.

S. G. Rothermel, who graduates from Hiram College in June, will take up the work at Muir, Mich., the first of July. The church there will do good work this year. It is ready for business.

O. L. Smith, who has lately accepted a call to the First Church, Emporia, Kansas, was recently called back to his former pastorate at Burr Oak to dedicate their new church building.

Harry G. Rowe has been pastor of the First Christian Church, Danville, Ill., for nearly a year, and so successful has been his work that he is asked to remain at a substantial increase in salary.

The Euclid Ave. Church, Cleveland, Ohio, recently tendered A. F. Hensley and wife a farewell reception on their departure for Africa, and gave them a number of valuable presents to aid them in their work.

Dr. W. T. Moore is already at "Inglenook," Pentwater, Mich. He says, "It is a little cold here, but otherwise it's lovely." Dr. Moore has just been in a three weeks' meeting in Kentucky, preaching twice a day to crowded house—and he is seventy-eight.

The church at Iowa City has spent about \$600 in improving its building, and installed a \$3,500 pipe organ. All indebtedness is paid and there was a reopening service the first Sunday in June. C. C. Rowlinson is pastor.

Before the fifty-one members of the graduating class of the Joplin, Mo., high school, F. F. Walters preached the baccalaureate sermon, May 22. The house was crowded and many were turned away for lack of room.

Among those who made up the company sailing on Saturday to attend the Edinburgh Missionary Conference were Mr. and Mrs. A. W. Taylor. Mrs. Taylor's home was in Chester, England, where some time will be spent after the convention.

In the First Church, Los Angeles, Calif., A. C. Smither is preaching the following series of sermons: "Man in His Home"; "Man in His Business"; "Man in His Church"; "Man in His Politics"; "The Ideal Man." The services are under the direction of the men's brotherhood of the church.

A young man of more than ordinary singing ability, with competent musical training and some experience in evangelistic singing,

would like to arrange with some evangelist for team work in protracted meetings. He can furnish excellent references, and is ready to begin work at any time. Address Singer, Christian Century, Chicago.

G. W. Brown, who has been in Johns Hopkins University doing special work while at home on furlough, has passed his final examination for the degree of doctor of philosophy. This degree will add immensely to his influence with the scholars and with the people of India. Dr. Brown is to be congratulated.

The annual meeting of the Pasadena Christian Church showed all departments in an encouraging condition. There were sixty-one additions to the membership during the year, and \$14,300 raised, including \$6,000 for general expenses; \$4,500 for new pipe organ; \$2,000 on the debt, and \$1,300 for missions. There are four good Endeavor societies. Plans have been laid for a meeting in the autumn, with H. O. Breeden as evangelist. William C. Hull is minister.

Dr. J. H. Garrison, editor of the Christian Evangelist, was the preacher at the morning service of the Lenox Ave. Church, New York, May 28. This church has just by unanimous vote asked the acting pastor, W. B. Craig, to accept a call to the church for life, and to devote the remaining years of his fruitful ministry to the building up of the cause in the eastern "village." This looks like preparation for a larger day for the work in New York.

It is with regret that we notice in the papers of last week the announcement of the death of A. B. Elliott, pastor of the church at Grand Junction, Colo., for nearly two years past. Mr. Elliott was formerly a student in Drake University, and then for five years held a successful pastorate with the church at Vinton, Iowa. He was a devoted, efficient and faithful pastor. Our sympathies are extended to Mrs. Elliott and their one son in this hour of bereavement.

The men of the First Church, Akron, Ohio, held a banquet a week or two since, at which they had a great quartet of speakers. The speakers and subjects were: L. G. Batman, Youngstown, Ohio, whose subject was "A Man's Man in Religious Work"; R. A. Doan, Nelsonville, "The Berean Bible Class"; W. B. Taylor, Bethany College, "Some Modern Miracles"; and William Spanton, of the local church, who spoken on "Christian Men." George Darsie is the pastor of this live and aggressive church.

Under the attractive title, "Strange, Yet Beautiful Ministries," Rev. George Darsie, pastor of the First Church, Akron, Ohio, is preaching the following series of sermons: "The Ministry of Temptation"; "The Ministry of Tears"; "The Ministry of Want"; "The Ministry of Affliction." On a recent Sunday morning Mr. Darsie asked all the boys of the Sunday school to occupy reserved seats in the center of the church and gave them a special sermon, using as his subject "All That Is Within Me."

Miss Mary A. Johnson, a graduate of Indiana State University and of the school of pastoral helpers, Cincinnati, has been called to the position of pastoral helper in the First Church, Akron, Ohio. Miss Johnson was for five years helper in the First Church, Warren, Ohio, and later served in the same capacity for the Hamilton Ave. Church, St. Louis, Mo. Last year Miss Johnson taught in the high school at Lagoda, Ind., and was elected to the same position for the coming year at an increased salary, but prefers the work with

the church. For such assistance there should be an increasing demand among our churches.

At the Lenox Ave. Union Church of Disciples, New York City, W. Bayard Craig preached Sunday morning, June 5, on "The Value of the Small Church." Mr. Courtney Casler, baritone, sang. In the evening the annual children's day exercises were held. The church has requested Dr. Craig to continue his pastorate indefinitely. The congregation has prospered greatly under his leadership in the short time that he has been in New York. Dr. Craig will deliver a series of six addresses at New York state convention of Disciples of Christ, to be held June 28-July 1, at Rochester, N. Y.

The following from the South Denver Tribune indicates the temper of the pastor of the Broadway Church of Christ: Dr. B. B. Tyler presided over a large meeting in the Christian Science Church, Fourteenth and Logan, and introduced Frank H. Leonard, one of the National Lecturers of the Christian Science Church. Dr. Tyler propounded a series of questions which Mr. Leonard answered. In his introductory remarks the chairman announced that he would have something to say to the public, at an early date, about Christian Science. The first address will be given in the South Broadway Church, Sunday evening, May 29th. The subject will be: "The Christian Science Church." The following topics will be discussed on successive Sunday evenings: June 5: "Sin, Sickness, and Death." June 12: "How to Understand the Bible without the Use of the Christian Science Text Book." June 10: "Christian Science and the Christianity of the Christ."

Dr. and Mrs. Errett Gates were members of the party that sailed on Saturday from Montreal for Europe. Dr. Gates goes on a special mission, to study the beginnings of the movement which eventuated in the work of the Disciples of Christ. He will spend a year in his researches in Scotland, Ireland, England, Holland and Germany. Some weeks ago we called attention to this important mission, for which Dr. Gates is so well fitted by temper and training, and announced that a special fund was being gathered to be used by Dr. Gates in the purchase of important documents for the Disciples' Divinity House Library at the University of Chicago. The responses to this announcement have been gratifying. Dr. Gates hopes to secure some important works which will have great value in the studies of our graduates at the university, as bearing on the history and ideals of the Disciples.

One of the best church buildings in southern Indiana has just been dedicated at Linton, where Mr. Miller, then evangelist of the twelfth district, came a year ago last December to hold a meeting. There were 150 members, about one half of them active. In the meeting there were seventy-eight additions to the church. The current expense budget of the church was raised from \$700 per year to \$2,000, and plans for a new building were begun. During the year the building was completed and last September Mr. Miller returned for a second meeting. Just before this meeting began, E. O. Tilburn, who was pastor of the church, absconded with several hundred dollars of other people's money. But the church went on with the meeting, and Mr. Miller has remained with the church till the present. At the dedicatory service the last Sunday in May, J. V. Coombs in charge, pledges were taken to cover the entire amount of the indebtedness. There are no wealthy people in the church, but every one gave what he could. In all 250 pledges were made.

Ira C. Smith, recently pastor of the church at Miller, S. D., has accepted a call from the Central Church, Sioux Falls.

Secretary F. M. Rains will dedicate the churches as follows: Atlanta, Indiana, June 26; Robinson, Ky., July 3; Dodge City, Kan., July 10; and Lebanon, Kan., July 17.

Last week a friend in Kentucky gave the Foreign Society \$2,500 on the annuity plan. This makes nine gifts from Kentucky this year on this plan, aggregating \$11,100.

The total receipts for the Foreign Society from the state of Missouri from June 1, 1909 to June 1, 1910 amounted to \$35,289.20. Of this amount the churches as churches, gave \$14,845.12, the Sunday-schools \$7,468.51, the Endeavor Societies \$927.71, and the individual and miscellaneous gifts amounted to \$12,847.86.

The annuity gifts of the Foreign Society for the current missionary year to June 1 amounted to \$41,150, a gain over the corresponding time last year of \$22,215. It is hoped that these gifts will reach \$50,000 at least by September 30, 1910. The total amount received for the Annuity Fund from the first is \$367,838. No doubt this fund will soon reach \$400,000.

M. Y. Cooper has resigned as treasurer of the Foreign Society, and C. W. Plopper has been elected to succeed him. Mr. Cooper has been one of the most faithful and helpful treasurers that the Society has ever had. His large business experience and good judgment make him a valuable member of the Executive Committee and the Society is fortunate in being able to continue him in its service as vice president. He found it impracticable, if not almost impossible, to look after the numerous and various details of the duties of treasurer. Mr. Plopper has been connected with the Society for almost a decade and has a wide and accurate knowledge of its work. He is a first-class accountant, a man of the highest integrity, and withal has a vital interest in the work.

Miss Edna P. Dale, missionary of the Foreign Society at Wuhu, China, writing under date of April 28, says: "Never in the history of our work in Wuhu has the outlook been so promising. There is a new interest and a spirit of inquiry. For three months we have been holding nightly meetings at our church. Mr. Paul says that he has never seen such meetings in China. The house is nearly always full and these men will sit for two or three hours listening attentively, sometimes interrupting to ask questions. After the audience is dismissed thirty or forty remain to inquire further. The same ones come night after night, an intelligent class of men, many of them from the largest shops in the city." It will be remembered that the Christian Temple, Baltimore, Md., Peter Ainslie, minister, supports Miss Edna P. Dale at Wuhu, and the Broadway Church, Lexington, Ky., contributes \$600 annually for the support of the work in Wuhu. This church supported T. J. Arnold as their missionary until his death. It has loyally continued its help for the expansion of the work since he was called to higher service.

According to the publisher of the Chicago city directory, there has been a greater exodus of people from the city into the suburbs during the last year than ever before in the history of the city. He says: "The advantages and attractions of the suburban residence, especially for the man with small children, draws him out to where there is sunshine and air, and no danger of accidents. The improved transportation facilities have had a great deal to do with this. A man can live in the suburbs and get to the city

with as much ease and comfort as he could when living in the city. Living is just as cheap outside the city limits as in town."

The Standard Oil Company has increased the wages of its workmen from 6 to 10 per cent. The order is retroactive, and became effective May 1. It is estimated that the company will add from \$6,000,000 to \$10,000,000 to its annual pay roll expense. The new scale affects employees engaged in the company's works and factories, but the office men will not be benefited by this increase. Most of the employees who will get the increase are laborers, and the advance applies to all the subsidiary companies in the United States. The company has approximately 70,000 employees.

We have received from President E. V. Zollars of Oklahoma Christian University, the preliminary announcement of an educational congress of the Disciples to be called some time during the coming summer to discuss matters pertaining to our educational work. Such themes as ministerial supply, the securing of larger patronage for our schools, the matter of endowment, and other topics of interest will be discussed. It is thought that the gathering may be held in August. Such a meeting would be of value if a suitable attendance can be secured. The summer is an excellent time, so far as the calendar of educational work is concerned, but unless a meeting of this character is called sufficiently far in advance to fall in with the vacation plans of the college men, it is likely to be limited in attendance.

The following note from the Messenger of the Memorial Church, Chicago, indicates a significant movement among our better churches: "For some time past it has been felt that the services of an educational expert would be of great advantage in all departments of our church work, and especially in the Bible school. We have now secured Rev. Arthur J. Hall, recently pastor of the First Baptist Church of Pottsville, Pa., and now connected with the department of Religious Education at the University of Chicago. Mr. Hall will give particular attention to teaching training, Sunday school management, the educational features of the Young People's Society of Christian Endeavor, the Men's League, the Whatsoever Circle, the Olympic Club and other departments of the church. He will also supply the pulpit during the vacation season. At present the class for instruction in teacher-training and religious education will meet on Wednesday evening at 7:15 and on Sunday evening at 6 o'clock. All teachers and officers of the Sunday school will wish to be in regular attendance upon this class, and an earnest invitation is extended to parents and others, whether members of the church or not, to attend these interesting and instructive meetings."

Edgar DeWitt Jones, pastor of the First Christian Church of Bloomington, Ill., has spent a few days in Idlewild, Ky., prior to a trip abroad. He is one of a party of six Bloomington people, who left New York via S. S. "Caledonia," Saturday, June 4, arriving at Londonderry on June 11. On the 14th Mr. Jones parts with the company for one week, during which time he will attend the World's Missionary Conference at Edinburgh, being one of the fourteen delegates selected from the Disciples in America. Following the conference, a number of weeks will be spent by his party, which he rejoins, in visiting points of historic and literary interest in portions of England and Continental Europe. From Paris, they go direct into the German empire, passing through the picturesque Rhine and Swiss regions enroute to

Rome and Naples, from which last place the return voyage will be begun July 29, arriving in New York August 10. A Bible school rally was planned for May 22 which partook of the nature of a farewell to the pastor until his return in the fall. This proved to be the great Bible school rally the church has ever held. The total number present was nearly eight hundred. Seven hundred and fifty was the mark aimed at, but the interest and enthusiasm in the occasion carried the attendance to nearly eight hundred. Words expressive of the congregation's appreciation of Mr. Jones were spoken by Dr. Sitherwood, president of the brotherhood class. To these, Mr. Jones responded briefly and feelingly. The church will be in charge of the assistant pastor, George R. Southgate, during his absence.

A large banquet was given by the 1,350 members of Chicago Methodist Social Union in honor of the eighteen bishops of the church who were in the city to attend their annual conference. Former Vice President Fairbanks was one of the speakers. The general theme of the bishops and Mr. Fairbanks was "Missions and the Missionary Movement," and all made a strong plea for free support by church and laity for missions.

A Year's Work in One Quarter

The University High School of the University of Chicago in its work of the Summer Quarter is unique, in that the work of an entire year is accomplished during the Summer Quarter in each subject with full credit. This is made possible by holding meetings of each class twice daily. Opportunity is thus offered to students who need to complete one or two units for admission to college or for promotion to another class in high school. There are also in attendance a considerable number of teachers who desire to review high-school subjects which they are teaching or to secure credit for university standing. Courses are offered in Latin, English, History, Mathematics, Physics, Physiography, and Manual Training.

May a Great Month

The receipts of the Foreign Society are still climbing up. The friends will be glad to have this good word.

At the beginning of May we asked the churches to help us reach \$25,000 for the month, a gain of about \$7,000 over May, 1909. The friends did even better! The receipts for the month amounted to \$28,242.02, a gain of \$10,389.60. It is also most gratifying to be able to report that the receipts from the churches as churches, amount to \$14,803, a gain over May last year of \$3,445.

Ada, Ohio

Many of our brethren and friends throughout the United States will be glad to hear of the fine success which the Church of Christ in this university center is enjoying under the ministry of Clarence Mitchell.

For many years the school was owned by a stock company of Disciples during which period our people were in the ascendancy. Ten years ago the school was purchased by the Methodists and as a result about 80 per cent of the students who come here are from the Methodist families. Notwithstanding these great odds Brother Mitchell by his scholarly preaching has built up audiences second to none in the town, and has received as many new members as the Methodists.

Another of the converts was a successful newspaper man before entering the university where he is taking advanced work. He expects to enter the ministry. Another of the young men in the school who is fitting himself for the ministry last week won the first prize in the oratorical contest. It has been my happy privilege for many years to teach every Sunday morning a large class of young men and women from the university.

President Taft will be here on June the third to deliver the class address at the college. We are expecting several thousand visitors on that day.

We have a splendid brick building that seats about 1,500. There are representatives in the church from half a dozen members of the faculty. Dr. Lehr, the founder of the school lives here and is a member of the church.—J. G. PARK, Ohio Northern University.

Mrs. Harper to Lay Cornerstone

It has been decided that at the laying of the cornerstone of the Harper Memorial Library at the University of Chicago on June 14, Mrs. Harper, the widow of the late president, will handle the trowel as the stone is swung into place. A brief address will be delivered by Dr. Ernest DeWitt Burton, emphasizing the individual and personal side of President Harper's life, to be followed by one from Clement Andrews, Librarian of the Crerar Library, who has already been announced as the speaker on the subject of the library itself.

Wisconsin

Both the First and Second Churches of Milwaukee are in search of capable men. They each have the "right" one on the string. We are feeling bigger in Milwaukee than we ever did,—judging by the expressions of a determination to do bigger things.

Evangelists Nay and Davis have been compelled to postpone their meetings at Waupun and Ladysmith on account of sickness.

The work at Richland Center is in fine condition.

The work at Readstown was greatly strengthened by the meeting recently held by J. Sig Stone. The brethren there speak in the highest terms of his work.

Claire L. Waite and wife are assisting at Rib Lake in a most promising meeting. One confession at last report.

The work at Viroqua, where P. C. McCallum, ministers, is on a continual upgrade.

We are planning for quite an extensive evangelistic campaign in the southwest part of the state in August. We will probably hold meetings at West Lima, Bloom City, Sabin, Werley, Lynxville. We may establish the work at other points. We have the opportunity of being the leading people in all that country.

The writer will be with the church at Waupun, June 5.

Immediately following our visit to Waupun, we will begin a meeting with Brother Goodnight and the brethren at Hickory.

FRANK L. VAN VOORHIS, Cor. Sec. Green Bay.

Doings in the Alamo City

Disciples of San Antonio are waking up to the best work in their history. A few months ago we had but one church in the Alamo city, a place of 120,000. Since the first of the year, two new plants have been established. The two properties are worth over \$6,000, most of which has already been paid. They are located in two of the choicest residence sections of the city. Their buildings, already complete, are substantial and adequate to their present needs. Both of them give promise of splendid development into great plants in the near future. The writer and wife have given their services in behalf of their establishment since the first of the year, and have just turned the pastorate over to L. H. Harbord. He is on the ground now, and at work.

San Antonio is the metropolis of a section larger than any state in the union, and our work there is the key to our work in Southwest Texas. We ought to soon have several other churches in the city. Rev. Hugh McCallan, lately from Kentucky, the new pastor of the Central Church, is getting hold of the hearts of the people nicely. He, with his congregation, are planning large things. Their response has been excellent in behalf

of the new work in the city, which is established on a harmonious, co-operative, uniform mission basis. They are determined that the extreme absolutely independent idea, emphasized in some citizens, shall not retard the work there. Hence, larger things may be expected from this splendid field of possibilities.

Sta. A., Dallas.

W. A. BOGGESS,
State Evangelist.

Victory in Brooklyn

Sunday, May 29, closed a profitable meeting for the Humboldt St. Church. Thirty-four answered the call of Christ. Twenty came by baptism and ten by statement and four came but have not yet been baptized because of outside influences. These we hope to lead into full obedience later.

Brother H. F. Lutz, evangelist for the American Christian Missionary Society, conducted the meeting. Brother Lutz believes "the gospel is the power of God unto salvation." He preaches it as the only power to save man. His clear scriptural preaching each night was of great value to the church, and gave to the community a better understanding of our position and work.

Brother Wm. Leigh of Akron, Ohio, had charge of the singing. Brother Leigh is well qualified in mind, heart and voice for his chosen work. His splendid service added greatly to the success of the meeting.

During the meeting both Jews and Gentiles were reached by the gospel. The meeting demonstrates the possibility to strengthen and build up the church in this congested

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

Missionary Directory

CHRISTIAN WOMAN'S BOARD OF MISSIONS.
Headquarters, Missionary Training School,
Indianapolis, Ind.

President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—L. N. McCash and Grant K. Lewis.
Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 222 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Bains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 884, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 803 New England Building, Kansas City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. E. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence should be addressed. Day for regular offering—third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 2728 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hansbrough, Jas. H. Morter. The day for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

THE AMERICAN TEMPERANCE BOARD OF THE CHURCH OF CHRIST.
Headquarters, Franklin, Indiana.
President, Judge S. R. Artman, Indianapolis, Ind.; Treasurer, A. L. Orcutt, Indianapolis, Ind.; Secretary, Dr. H. J. Hall, Franklin, Ind.; Field Secretary, Oliver W. Stewart, Chicago, Ill. Request for literature, speaker and contributions should be sent to the secretary. Offering requested from each church the most convenient Lord's day of each year.

foreign section of our city. It was a joy and privilege to have fellowship in the work. The multitudes listened to the gospel message as it was preached on the street corners and at the church, with interest. Truly the "old, old story" has lost none of its attractiveness to the masses in our cities.

The results of the meeting are not only seen in the thirty-four decisions for Christ, but in the help, inspiration and encouragement given to the church to go forward in the work of winning this section of the city for Christ. We face the work before us with greater faith in Christ and in the power of the truth. No work is of greater importance today than the redemption of the cities of our land. Here the church must be strengthened, here the power of the gospel proven and the church tested. May the Disciples of Christ rise to the splendid opportunity now before them and make their influence for righteousness felt in the great centers of our nation's life.

JOSEPH KEEVIL.

704 Humboldt St.,
Brooklyn, N. Y.
June 1, 1910.

Illinois Third District Convention

The Third District Convention held at Rock Island, May 24-26 was a great success in every way. Pastor McFarland and his good people surely know how to entertain and they did it most loyally.

The program was a feast of good things in both C. W. B. M. and District sessions. Everybody on the program "made good." The music under the direction of the Camp Point Ladies' Quartette was a great feature and a delight to all who were present.

The reports in general were very encouraging. Our District Worker, J. D. Williams is doing a splendid work among our weaker churches, and is organizing our forces for greater things.

The following officers were chosen: President, H. J. Reynolds, Camp Point; Vice-President, I. G. Huff, La Harpe; Secretary, A. I. Zeller, Cuba. Advisors, J. A. Barnett, Galesburg; A. M. Hale, Macomb.

After a very refreshing and delightful "Joy Ride" seeing things of interest in Rock Island, Moline, and Davenport, Ia., under direction of our genial "conductor" McFarland, who donned the conductor's cap and collected the fare on the special car the convention adjourned to meet in Macomb, 1911.

A. I. ZELLER.

Commencement of Campbell-Hagerman College

The closing exercises of this vigorous and prosperous institution for the higher education of girls and young women, covered the week from May 19, to May 26, inclusive, beginning with recitals given by the pupils of the Schools of Music and Expression.

The baccalaureate services were held Sunday evening, May 22, in the Central Christian Church in the presence of an audience which filled the handsome and spacious auditorium to its utmost capacity. The pastor, Rev. I. J. Spencer preached the sermon for the graduating class using as a text the first clause of the first verse of the twenty-third Psalm, "The Lord is my shepherd," and emphasizing these three thoughts, the character of the shepherd, the personality of the revelation indicated by the word "my," and the obligation of serving as a faithful under shepherd, growing out of this relationship, as indicated by the charge given by Christ to Peter in that mystic interview by the sea, "Feed my sheep."

The sermon was a heart-to-heart talk, rather than a formal address and was full of affectionate admonition, of instruction on the deeper things of the spiritual life, and of revelation and interpretation of the very heart of the Gospel, a class of preaching in which Mr. Spencer excels, which suggests to the hearer always in its spiritual tone and quality, the "beloved disciple," and places Mr. Spencer in the front rank as a pulpit power and a leader in the onward movement of the Kingdom of God.

On Tuesday morning, May 24, occurred the exercises of Class Day, which, running through all the chords of sentiment from gay to grave and back again, proved to be wonderfully brilliant and interesting, radiant with the charm of youthful humor and fragrant with the sweetness and joy of innocent, maidenly hearts.

The commencement exercises proper were held in the opera house, Wednesday morning, May 25, in the presence of an appreciative audience of the refined, highly cultured citizens of the Blue Grass capital and the surrounding region, supplemented by many visitors from other sections of the state and from other states, patrons and friends of the college.

The address to the graduating class was delivered by Rev. George H. Combs, pastor of the Independence Boulevard Church of Christ, Kansas City, Mo. Mr. Combs is what may be called a "practical idealist," and to say that his address was rich in deepest thought, sweet and tender in sentiment, beautiful and graceful in diction, full to the brim of helpful, practical instruction, evincing a wide range of learning in the fields of literature and philosophy, and was delivered in the speaker's superbly effective style, would be to tell a twice-told tale to such as have ever heard this prince among poet-preachers, this master of the art of pulpit oratory.

At the close of this masterful address, Pres. George P. Simmons, after a few parting words of counsel and farewell to the graduates, announced the honor students in the senior class, Miss Lemmie Hester and Miss Emma Mountjoy sharing the first honor, Miss Florence Harney and Miss Mary West the second honor, and Misses Bella Withers, Henrietta Irby and Nelle Shaw receiving honorable mention. This was followed by the presentation of medals for superior work done in the various departments, of certificates to such pupils as had completed the work in any special school, and of diplomas to the fifteen members of the graduating class.

Thus was brought to a close the seventh annual session of Campbell-Hagerman College, which, though the youngest of our schools for the higher education of young women, has from the very first ranked among the oldest and best in the completeness of its equipment, in the size and character of its student body, and in the quality and range of the work accomplished.

May the Best Month

The total receipts for eight months of the current missionary year, that is, from October 1, 1909 to June 1, 1910, amount to \$160,076, a gain over the corresponding time last year of \$23,327.

We are encouraged by these generous gains to hope that we will even surpass last year's receipts, which were exceptionally large, as the result of the great centennial enthusiasm.

We must remember constantly the growing work and that some of the missionaries and their friends are actually suffering for the simplest comforts of life.

Now for a great record for June. Last year the receipts for this month were \$53,500. It is perfectly reasonable to expect not less than \$60,000 during June this year. To this end we ask the aid of every friend who is interested in the spread of the gospel over the earth.

F. M. Rains, Sec'y.,
Box 884, Cincinnati, O.

Eureka Endowment

The month of May was one of the best months we have had in this campaign for the endowment of Eureka College. We raised \$5,050 during this month, and found a number of people who are considering the matter quite favorably.

Our fund has now reached \$50,000. While we are trying to pull this proposition through by September 1, 1910, it is quite generally understood that we have a year's extension of time. In other words, we have fifteen months before we are out of court. An average of \$5,000 a month will bring us over the line, and this is the mark we have set for ourselves. Each month we do not have that amount will be written down as a disappointment and as a partial failure.

Eureka, Ill.

H. H. Peters.

Anglo-American Conference

The arrangements are practically complete for the Conference which is to be held in Caxton Hall, London, England, July 4 and 5. The four sessions are to be devoted wholly to Christian Union and the speakers have been drawn from various denominations. Rev. C. Sylvester Horne, M. P., will represent the Congregationalists, Prebendary Webb-Peploe the Established Church, Dr. W. L. Watkinson the Wesleyans, and Rev. T. E. Ruth the Baptists. These are all strong speakers. One will speak at each session and one of our own people from the United States will speak at each session. These brethren are J. H. Garrison, Errett Gates, A. McLean and C. C. Morrison. These brethren

can be trusted to sound a clear note, not marred by any manifestation of narrow sectarianism, nor yet muffled by any disloyalty to the truth.



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**OPEN
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Exhibition**

"Stereoscopic views and illustrated songs! A tour of the Dark Continent tonight at 8 o'clock in the open air! Come! Lawrence Ave. and Leavitt St. FOLLOW THE CROWD!!!"

THE above and similar other calls thrilled the air for many blocks as two men marched up and down the streets announcing, through a large megaphone, the open-air meetings that were held every night, except Saturday, for three successive weeks in a quiet neighborhood of West Ravenswood, Chicago.

The effect upon the little community was magical, and from the very first the people gathered in such large crowds from all directions, that it was not difficult to "follow the crowd." All were filled with speculation as to just what the character of the "Picture Show" would be, but most people suspected that another "medicine company" had come to town. So it was, but instead of passing out "roots and herbs," a little company of Christian workers literally led the masses to the Great Physician who not only "healed all our diseases," but who took away the underlying cause, "the sin of the world."

Whole families attended the services night after night, and hundreds were reached who had never before attended real gospel meetings. One woman was heard to say in a surprised tone of voice: "Why, I thought these people were against God." Souls were born into the Kingdom and some were filled with the Holy Spirit and labored earnestly for the salvation of others.

Through these services the whole community came to know the ministers and Christian workers in a manner that opened their hearts and homes to them, and to an extent that could not have been effected by many years of earnest toil in the ordinary method. It is really the Lord's own way of reaching the masses.

Jesus says: "Follow Me, and I will make you fishers of men." Will you follow Him into the open air this Summer?

Laymen's Missionary Movement.
Coöperative Missionary Committees should write at once for plans for Educational Missionary Campaigns. We have one of the most effective means of Missionary Education. We not only reach the masses, but we reach the men and reach the heart. The watchword of the times is—"I want to know!"—"I'm from Missouri—I want to be shown." That is Our business.

A Summer Traveling Chautauqua will fill your church on Summer Sunday evenings.

"This course of lectures is attracting attention all over the city, and our auditorium will not hold the people."—Rev. J. F. McAnally, Springfield, Ill.

Write for full information concerning Plans and Apparatus.

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CHRISTIAN PUBLISHING COMPANY
Saint Louis, Missouri

Illinois Notes

The LeRoy Church, R. D. Brown, pastor, has let the contract for a new and commodious building.

The third district convention was held with the Rock Island church. J. D. Williams, district evangelist, reported that he had visited nineteen churches, preached 168 sermons, made 531 calls, held twelve meetings, and had brought into the body thirty-six additions. He also delivered a very practical convention address. H. J. Reynolds was elected president and A. I. Zeller was re-elected secretary.

The new building at Macomb, A. M. Hale, is coming on well and it is a good one.

The Moline mission has called W. B. Slater and he has begun work.

A preacher should not earn his living in one state while he lives in another; that is, when he moves from one state to another, he should take his affection with him. Also, he should transfer his loyalty when he moves, and get in with the brethren and the organized interests of the state to which he goes. This is asking only a square deal.

The Peoria brethren will no doubt tell the story of a church built in a day. It is a good story, and true.

J. FRED JONES, Secretary.

Bloomington.

Missouri Men, Attention!

The Missouri state convention will be held at Jefferson City, June 17-22. The brotherhood session begins Wednesday, the 22nd, at 1 o'clock, and lasts through the evening. A splendid program has been provided, in which every phase of brotherhood work will be discussed. There will be inspiring talks, rousing songs and great speeches. At 4:30 a reception will be given by the Jefferson City brotherhood, and at 5 o'clock a banquet, presided over by an active business man. The closing session will be addressed by men of national reputation. Every church in Missouri ought to be represented at this great gathering. Texas had five hundred at its recent convention and Ohio is planning to have a thousand at Toledo. Missouri should not be behind her sister states in brotherhood work and enthusiasm. Let every church prepare to send at least one delegate, and churches adjacent to Jefferson City send their whole brotherhoods, and let us make this the greatest session of the convention, and "show them" that we realize the worth of this youngest and most vigorous child of the church.

GEORGE L. PETERS, State Chairman.
Springfield, Mo.

Bethany College Commencement

The Sixty-ninth Annual Commencement of Bethany College will be held June 5 to 9. The session just closing has been, in many respects, the most prosperous the college has ever known. The enrollment is the largest in the history of the institution. During the year subscriptions to the endowment fund were secured amounting to \$160,000. Extensive improvements are being made upon the college campus, and \$6,000 has been donated by Mr. Earl W. Oglebay and others for this purpose. In addition to the orations which will be delivered by the chosen members of the graduating class on Thursday, June 9, commencement day proper, Governor William E. Glasscock, of West Virginia, and Senator George T. Oliver, of Pittsburg, will deliver addresses. Music for commencement week will be furnished by Meister's band, of Wheeling. The commencement season will open Sunday morning, June 5, at 11 a. m., when the baccalaureate sermon to the graduating class of fifty-two young men and women will be preached in the Bethany Church by President Thomas E. Cramblett. At 7:30 in the evening the annual sermon will be delivered by J. A. Lord, editor of

the Christian Standard, Cincinnati, Ohio.

The last chapel services of the session will be held at 3:30 p. m., Monday, June 6. At this service farewells will be spoken by the president and members of the faculty. In the evening at 8 p. m., the annual contest of the American and Neotrophian literary societies will be held.

Tuesday, June 7, at 9:30 a. m., field day exercises will be held on the athletic field. At 3 p. m., the trustees of the college will hold their annual meeting. At 8 p. m., the Earl Wilfly Oratorical contest, in which eight young men from the Junior and Senior classes will contest for gold prizes offered by Mr. Earl Wilfly. T. E. CRAMBLETT.

Encouraging Reports from the Field

(To the F. C. M. S.)

Last evening we took the offering for home missions, and I am sending you the amount received, which was 18.10. This offering comes from the Christian church at Drain, Ore., and is nearly three times as large as that of last year.—Roy L. Dunn, Pastor, Eugene, Ore.

Find enclosed draft for 20, the amount of the home mission collection in the First Church, Central City, Neb. This is nearly four times the offering of last year.—Wm. Hoagland, Treas.

Herein find check for the sum of 14 for home missions from the scattered few brethren at this place. Hoping it may do much good for the cause of Christ in our home land where it is much needed.—Mrs. M. E. Brown, Madison Sta., Miss.

We have about 60 pledged for home mis-

sions and some of it collected. Just as soon as I get it in will forward same. Thought you would like to know.—J. P. Duthie, Pullman, Wash.

Please find enclosed postoffice money order for 3, first offering for home missions by the South Side Christian Church, just established as a mission. They want to be in line for every good work.—W. A. Boggess, State Evangelist, San Antonio, Texas.

I am enclosing draft for \$57.87, the offering of the First Church at Abilene, Kan., to American work. This is the largest we have ever sent and the easiest secured. We had 115 contributors.—Clifford A. Cole, Minister.

Enclosed find remittance of \$18.65 as the offering of the church at this place. To the best of my knowledge, this is the largest offering ever made by our congregation to home missions. The giving was general, and I think that a large proportion of our people had fellowship in this act of service.—Chas. W. Perry, Pastor, Quaker City, Ohio.

I enclose herewith \$13 in part payment of the amount subscribed last Sunday for the work the A. C. M. S. is doing. Our people are generally poor and we have recently built a new church building, and the amount we send you represents a sacrifice upon the part of those who gave to this work. We shall always appreciate the work of the society, on account of the help we have received from it. Now that we have become self-supporting, we shall endeavor to increase our offering from year to year and hope sometime in the near future to be able to be a Living Link church.—J. W. Ingram, Treasurer, Altus, Ark.

A Storekeeper Says:

"A lady came into my store lately and said:

"I have been using a New Perfection Oil Cook-Stove all winter in my apartment. I want one now for my summer home. I think these oil stoves are wonderful. If only women knew what a comfort they are, they would all have one. I spoke about my stove to a lot of my friends, and they were astonished. They thought that there was smell and smoke from an oil stove, and that it heated a room just like any other stove. I told them of my experience, and one after another they got one, and now, not one of them would give hers up for five times its cost."

The lady who said this had thought an oil stove was all right for quickly heating milk for a baby, or boiling a kettle of water, or to make coffee quickly in the morning, but she never dreamed of using it for difficult or heavy cooking. Now—she knows.

Do you really appreciate what a New Perfection Oil Cook-Stove means to you? No more coal to carry, no more coming to the dinner table so tired out that you can't eat. Just light a Perfection Stove and immediately the heat from an intense blue flame shoots up to the bottom of pot, kettle or oven. But the room isn't heated. There is no smoke, no smell, no outside heat, no drudgery in the kitchen where one of these stoves is used.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

New Perfection WICK BLUE FLAME Oil Cook-stove

It has a Cabinet Top with a shelf for keeping plates and food hot. The nickel finish, with the bright blue of the chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.....
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.....
3. To know and to do our duty to others.....
4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS
BEGINNERS			
First Year	4	To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children. 3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Lessons prepared by FRANCES W. DANIELSON Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV Ready Ready (October, 1910)
PRIMARY			
First Year	6	To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will. 3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Lessons prepared by MARION THOMAS Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV Ready Ready (October, 1910)
JUNIOR			
First Year	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III Pupils' Book for Work and Study—Part I, II, III (With picture supplement) Teachers' Text Book—Part I, II, III, IV Pupils' Book for Work and Study—Part I, II, III, IV (With picture supplement) Ready Ready (October, 1910)
Second Year	11 and 12	4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	
INTERMEDIATE			
First Year	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV (With maps) Ready (October, 1910)

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In order that the truths taught may be assimilated and the spirit and qualities of Christian character developed, various forms of self-expression are suggested, beginning with simple hand-work done by the little child, and culminating in important lines of Christian service possible to young men and women.

The series of lessons for each year begins in October, and the work that is essential to the completion of the aim and the integrity of the course as a whole, is found in the nine months corresponding to the public school year—October to June. The lessons for the remaining three months of each year are valuable in themselves, and either supplement the work of the preceding months, or prepare for that of the following year.

The courses for each grade or year are permanent and will be available for use in the same grade with successive classes each year. The Lessons for the Summer Quarter beginning July 3, will prepare the school for the greatly enriched course

The Lessons for the Summer Quarter beginning July 3, will prepare the school for the greatly enriched course beginning October 1. Send today for order blanks and samples.

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